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LITURGY,

&c. &c.

(Price Two Shillings in Boards.)

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Carpenter (B) k

A

LITURGY,

CONTAINING

FORMS OF DEVOTION

FOR

Each Sunday in the Month,

WITH

AN OFFICE FOR BAPTISM, &c.

I will pray with the ſpirit, and I will pray with the underſtanding alſo.

I. COR. XIV. 15.

While man has wants he will pray: whilſt he is ſenſible of bleſſings he will offer praiſe: whilſt he has common wants and common bleſſings, he will pray and praiſe in company with his fellows: and while he feels himſelf a ſocial being, he will not lay aſide ſocial worſhip.

A. L. BARBAULD.

STOURBRIDGE:

PRINTED AND SOLD BY J. WEST,

Sold alſo by T. Pearſon, Birmingham, and R. Baldwin,

PATERNOSTER-ROW, LONDON.

MUSEUM
BRITANNICUM

An Address to the Christian Society, belonging to the New Dissenting Chapel in Stourbridge.

My Christian Friends and Fellow Worshippers,

I SUBMIT to your consideration these Forms of Devotion, chiefly compiled from the sacred Scriptures, the Book of Common Prayer, and other Liturgies. If it meets with your approbation, they will be used in our public worship: if it does not, I trust that they will be serviceable in the private and family exercises of religion; particularly in the latter, where I think responses, and hymns of praise, might be used to advantage. Some parts also may be selected, for the use of Sunday Scholars.

From your past conduct, my Brethren, I am persuaded that you will not object to any alteration in our mode of public worship, merely on account of it's being an innovation: Having already adopted the practice of standing whilst you sing the praises of God, of kneeling whilst you join in the prayers which are offered up, of public instead of private baptism, and of having the Lord's Supper administered every month, I trust that you will not object to the use of forms, on account of their being a novelty in our assembly; but will examine the subject with that attention and seriousness which it deserves.

The public worship of our Maker is of such great importance,---it is so just and rational a tribute of ho-

mage, due to the great Creator, Governor, and Benefactor of the univerſe, --- it tends ſo much to promote the regularity and comfort of families, and the welfare of individuals, both for time and eternity, --- that we ſhould endeavour to render it as acceptable to God and as edifying to ourſelves as poſſible. And it is my duty, as your miniſter, to propoſe any alteration which appears to me an improvement in this moſt delightful employment; it is your's to adopt or reject it, as you judge moſt expedient. Permit me then to mention the reaſons which have led me to think, that ſome part of our religious ſervices ſhould conſiſt of written forms.

1. It appears to me very deſireable, that the whole congregation ſhould take a more active part in the public worſhip of God. We judge it proper that they ſhould all join in ſinging the praiſes of their Maker; why then ſhould they not join in reciting his praiſes by ſuitable reſponſes, and openly declare by their voice, that they join in the prayers which are offered up? --- I think reſponſes, if properly conducted, would tend to engage the attention, to excite the affections, and to animate the devotion of all.

2. Another advantage of written forms is this, that perſons would know before they come to the houſe of God, in what particular part of devotion they were going to engage, and might prepare their minds accordingly. The devout ſervants of God, on the morning of the Lord's day, convinced of the importance of public worſhip, endeavour to prepare their minds for it. They may indeed poſſeſs that general devotional frame which will enable them to engage in all the acts of religious worſhip with edification; yet, as one may feel himſelf more diſpoſed to begin with confeſſion, and another with thanksgiving, it would ſurely be ſome advantage to know the train of devotional thoughts, to which their minds are to be directed.

3. In our preſent mode of conducting religious worſhip, too much depends upon the Miniſter. On this

this account it is to be feared that ſome are too apt to look upon prayer as the buſineſs of the Miniſter only; and not to conſider it, at leaſt not ſo much as they ought, as a duty in which they themſelves are equally concerned. But waving this conſideration, is it right that the devotion of a whole congregation ſhould depend ſo much upon one perſon? allowing him to be ever ſo well qualified for diſcharging this part of public worſhip, is he not liable to bodily diſorders, or a depreſſion of ſpirits? and can he, in ſuch a ſtate, addreſs the Deity with that ſacred compoſure of mind, that fervour of devotion, and that elevation of ſoul, which will tend to excite the devout affections of his fellow worſhippers? Beſides, a concern to expreſs himſelf in a proper manner, and to preſerve ſome degree of variety, tends greatly to damp the ſpirit of devotion in his own breaſt; and, ſometimes, renders his performances, at leaſt with reſpect to himſelf, cold and formal.

4. It appears to me, that our mode of worſhip is too refined for the young and ignorant. To the ſerious, to thoſe who have formed a habit of joining in free prayer, it may be greatly edifying: but it is evident that others want ſomething to fix their thoughts and engage their attention; and this cannot be effected, unleſs they themſelves take ſome part in the exerciſes of religion. This appears to me an important conſideration; and I am perſuaded that ſomething ought to be done, to render our public ſervices leſs tireſome and more intereſting to ſuch perſons.

5. Forms of devotion would give a ſolemnity and dignity to our public worſhip, and a ſtability to our religious ſocieties; in which I think they are now deficient. Our public worſhip is too uncertain and fluctuating: it depends on the frame of the perſon's mind who officiates, which is variable; and it changes when miniſters are changed. Hence it comes to paſs, that perſons may approve of the public worſhip on one day, and diſapprove it on another; and hence alſo our con-

gregations flouriſh or decay, as a miniſter meets with their approbation or diſapprobation. Something is wanting to render our public worſhip and our religious ſocieties more certain and ſtable, and I think forms of prayer would have this tendency. Then a perſon has only to conſider whether they are ſuch as he can conſcientiouſly adopt, and are calculated to promote his edification: if they are, he becomes a conſcientious and ſtated member of that ſociety which makes uſe of theſe forms. And it appears to me, that there is ſomething more ſolemn and venerable in public liturgies, where reſponſes are uſed, and where all the people are evidently employed in the worſhip of their Maker. Beſides, by uſing forms of prayer, ſocieties might ſtill maintain public worſhip when they cannot ſupport a miniſter; and they might be uſed when miniſters are abſent or indiſpoſed.

6. The uſe of a liturgy amongſt Diſſenters would, in ſome meaſure, prevent their public ſervices and their principles from being miſunderſtood and miſrepreſented. I acknowledge this is only a ſecondary conſideration: for if we can ſatisfy our own conſciences, and approve ourſelves in the ſight of God, we need not be greatly ſolicitous about the opinion of our fellow creatures. But if we can render our religious ſervices equally or more edifying by the uſe of forms, and at the ſame time guard them from miſrepreſentation, this affords an additional reaſon for adopting them. For, where we conſcientiouſly can, we ſhould act in ſuch a manner that our good may not be evil ſpoken of: and though the preſent age is called an age of light and knowledge, we find that ignorance and miſapprehenſion reſpecting the Diſſenters are not uncommon.

Having thus mentioned what appear to me the principal reaſons for adopting a liturgy, I ſhall now conſider the reaſons which may be urged againſt it.

1. It may be ſaid, that forms of prayer tend to make perſons formal in their worſhip; that a love of variety is implanted in the mind, which ought in ſome meaſure to be gratified; and that the moſt excellent forms loſe much of their influence by being conſtantly uſed. I acknowledge the force of theſe obſervations, but think they do not apply in the preſent caſe; becauſe the alteration that I propoſe would make a greater variety in our public worſhip, by the mixture of forms with free prayer; and becauſe there is a diſtinct ſervice for every Lord's-day in the month.

2. It has been ſaid, that, however plauſible the arguments are in favour of liturgies, experience, the ſureſt teſt of what is proper, has decided againſt their uſe amongſt the Diſſenters; ſince thoſe ſocieties which have made uſe of them have never flouriſhed. I have been accuſtomed to regard this objection as very forcible; but my opinion is ſomewhat changed. I am inclined to think that theſe ſocieties have decayed, not through the uſe of a liturgy, but through want of zeal previous to it's uſe. And there are ſeveral inſtances of religious ſocieties which have been lately formed, and which flouriſh, notwithſtanding their uſe of a liturgy.

3. It may be objected, that the uſe of forms would have an unfavourable influence on miniſters; ſince the cuſtom of uſing free prayer calls upon them to cultivate a devotional ſpirit, that they may be qualified to perform this office in a proper manner. Of all the objections to a liturgy, this appears to me the moſt weighty. I hope therefore that free prayer will never be laid aſide; and, for the ſame reaſon, I hope it will always be reckoned diſgraceful for diſſenting miniſters not to compoſe the ſermons which they preach. Beſides, a liturgy cannot be adapted to every circumſtance, to all the changes that take place, and is ill calculated for the office of viſiting the ſick and dying, ſo various are their ſituations and characters. Each

mode

mode of prayer has it's advantages, and I wiſh to unite the advantages of both.

4. Perhaps ſome may object, that we may as well become members of the eſtabliſhed church as uſe a liturgy. If the uſe of a liturgy were the only ground for ſeparation, I ſhould no longer be a Diſſenter. But ſurely the grand principles of our diſſent are, the right of private judgment, the acknowledgment of Chriſt as the ſole head and law-giver of his church, and the ſufficiency of the ſcriptures without human articles of faith: Nor could I ever become the member of a church which pronounces a moſt dreadful anathema againſt thoſe who do not believe in a creed of human compoſition.

The uſe of liturgies in the public worſhip of God is of great antiquity. They were uſed in the Jewiſh ſynagogues, when our Saviour frequented thoſe places. And though I cannot find that they were adopted in the earlieſt ages of chriſtianity, yet they came into uſe before the chriſtian religion was corrupted by the church of Rome. Indeed it appears to me that free prayer is well adapted to the infant ſtate of religious ſects, in which there is great zeal and fervour, and in which leſs attention is paid to order and propriety of expreſſion. But when they have arrived at that ſtate in which immethodical addreſſes, or impropriety of expreſſion, will deſtroy or injure their devotional feelings; then, I think, written forms ſhould conſtitute a conſiderable part of their public worſhip; and ſuch appears to me the preſent ſtate of things amongſt that claſs of Diſſenters which is commonly (though with no great propriety) called Preſbyterian.

Thus I have endeavoured impartially to lay before you the arguments for and againſt the uſe of a liturgy. Judge for yourſelves, my Brethren; and I ſhall abide by your deciſion. For, whatever my own thoughts may be on this ſubject, I cannot wiſh ſo important a change

change to take place, without the general approbation of that ſociety to which I belong. Submitting theſe forms then to your ſerious conſideration, and praying that God may render them uſeful (whether it be in public or private) in cheriſhing that ſpirit of devotion which will be your nobleſt ſupport through life, and fit you for the employment of heaven, I ſubſcribe myſelf, with great eſteem and gratitude,

Your affectionate Paſtor,

B. CARPENTER.

Stourbridge, Sept. 16, 1793.

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IN drawing up this liturgy I wished to render it unexceptionable to christians of all persuasions: but so various are their opinions, that I cannot flatter myself I have attained this object. Respecting the person of Christ, his disciples will probably entertain different sentiments to the end of the world. Whatever my opinion may be on this subject, I cannot but think that the offices which he sustains, as our Redeemer, Intercessor and Judge entitle him to high honor in our religious services. Whether (as the first Socinians thought) prayer should be addressed to Christ as Mediator, is I think difficult to determine; but as we have no divine precept for it, I think it right in our public worship to pray to the Father only, in the name of Christ. But as praise is certainly ascribed to him in the Scriptures, and as love to Christ is made an essential branch of his religion, I cannot but think we are justified in addressing him with hymns of praise and thanksgiving. If there be danger on the one hand of advancing too far towards polytheism, perhaps there is danger on the other, of being too philosophical and fastidious. On disputable points I have endeavour'd to make constant use of the language of scripture, and this can be the only bond of union amongst christians. If they do not always understand this language in exactly the same sense, we cannot suppose that any great evil will arise from hence, without casting that reflection upon revelation which its friends will not readily admit.

As it is not the object of this publication to set aside the use of free prayer, it is not deemed necessary that every service should contain all the different branches of prayer. There are no particular forms for Christmas, Good Friday

or

or Easter; but there are suitable prayers and hymns of praise which may be selected for these occasions. The two last of these days particularly, should I think be observed by christians, because we can ascertain the time when the death and resurrection of Christ took place, and because the Gospel lays the greatest stress upon these events. A Creed is introduced, that the miud may be impressed with the grand articles of the christian faith, that it may distinguish these from inferiour truths and that misrepresentation may be guarded against. If these forms of devotion should extend beyond the limits of that society for whose use they are principally intended, I hope they will be read with candor, and used with profit. If they contribute to promote the edification of any of my fellow christians I shall rejoice, and the glory shall be ascribed unto God.

The

THE
MORNING SERVICE

For the firſt Sunday in the Month.

THE ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, Thou wilt not deſpiſe. *Ps.* 51. 17.

Rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil. *Joel* 2. 13.

I will ariſe, and go to my Father and will ſay unto him, Father, I have ſinned againſt heaven, and before Thee, and am no more worthy to be called thy ſon. *Luke* 15. 18. 19.

DEARLY beloved brethren, the Scripture moveth us in ſundry places to acknowledge and confeſs our manifold ſins; and that we ſhould not diſſemble, nor cloak them before the face of Almighty God, our heavenly Father; but confeſs them with a humble, penitent and obedient heart, to the end that we may obtain forgivneſs of the ſame, by his infinite goodneſs and mercy. And as we ought at all times humbly to acknowledge our ſins before God, ſo ought we particularly ſo to do, when we aſſemble and meet together, to rend-

er thanks for the great benefits that we have received at his hands, to ſet forth his moſt worthy praiſe, and hear his moſt holy word, and to aſk thoſe things which are requiſite and neceſſary, as well for the body as the ſoul. Wherefore I pray and beſeech you as many as are here preſent, to accompany me with a pure heart, and humble voice, unto the throne of the heavenly grace, ſaying after me.

A general confeſſion to be ſaid by the whole congregation, after the miniſter, all kneeling.

ALMIGHTY and moſt merciful Father, we have erred and ſtrayed from thy ways like loſt ſheep. We have followed too much the devices and deſires of our own hearts. We have offended againſt thy holy laws. We have left undone thoſe things which we ought to have done; and we have done thoſe things which we ought not to have done. But, Thou, O Lord, have mercy upon us miſerable offenders. Spare Thou them, O God, who confeſs their faults: reſtore Thou them that are penitent: according to thy promiſes declared unto mankind in Chriſt Jeſus our Lord. And grant O moſt merciful Father, for his ſake; that we may hereafter live a godly, righteous and ſober life, to the glory of thy holy name, Amen.

ALMIGHTY and everlaſting God, who haſt graciouſly promiſed to forgive the

ſins

ſins of all them that are penitent: create within us new and contrite hearts, that we ſincerely lamenting our ſins, and acknowledging our unworthineſs, may obtain of Thee, the God of all grace, mercy and forgivneſs, through Jeſus Chriſt our Lord, Amen.

O GOD, who art the Author of peace and Lover of concord, in the knowledge of whom conſiſteth our eternal life, whoſe ſervice is perfect freedom, defend us thy ſervants in all aſſaults of our enemies, that we ſurely truſting in thy defence, may not fear the power of any adverſaries, through the might of Jeſus Chriſt our Lord, Amen.

O LORD our heavenly Father, Almighty and Everlaſting God, who haſt ſafely brought us to the beginning of this day: defend us in the ſame by thy mighty power, and grant that this day we fall into no ſin, neither run into any kind of danger, but that all our doings may be ordered by thy government, to do always that which is righteous in thy ſight, through Jeſus Chriſt our Lord, Amen.

A Prayer for all conditions of men.

O GOD the Creator and Preſerver of all mankind: we humbly beſeech thee, for all ſorts and conditions of men, that Thou wouldſt be pleaſed to make thy way known unto them; thy ſaving health unto all nations. More eſpecially we pray Thee for the good

eſtate of the whole chriſtian church in all parts of the world, that it may be ſo guided and governed by thy good Spirit, that all who profeſs and call themſelves chriſtians, may be led into the way of truth, and hold the faith in unity of ſpirit, in the bond of peace and in righteouſneſs of life. Finally we commend to thy fatherly goodneſs all thoſe who are any ways afflicted, or diſtreſſed in mind, body, or eſtate, (**eſpecially thoſe for whom our prayers are deſired*) that it may pleaſe Thee to comfort and relieve them according to their ſeveral neceſſities, giving them patience under their ſufferings, and a happy iſſue out of all their afflictions. And this we humbly aſk as the diſciples of thy ſon Jeſus Chriſt our Lord, Amen.

A Prayer for the King and Royal Family.

O LORD, our heavenly Father, High and Mighty, King of kings, Lord of lords, the ſupreme Ruler of princes, who doſt from thy throne behold all the dwellers upon earth, moſt heartily we beſeech Thee, with thy favour to behold our ſovereign king George; and ſo repleniſh him with the grace of thy holy Spirit, that he may alway incline to thy will

* *This to be uſed when any deſire the prayers of the congregation, in which caſe their names may be mentioned. At other times this may be done before the concluding prayer.*

will, and walk in thy way: Endue him plenteouſly with heavenly gifts, grant him in health and happineſs long to live. And with him, bleſs, we humbly beſeech Thee, the Queen, the Prince of Wales, and all the royal family. Enrich them with thy heavenly grace, and bring them to thine everlaſting kingdom, through Jeſus Chriſt our Lord, Amen.

A general Thankſgiving.

ALMIGHTY God, Father of all mercies, we thine unworthy ſervants do give Thee moſt humble and hearty thanks for thy goodneſs and loving kindneſs to us and to all men, (**particularly to thoſe who deſire now to offer up their praiſes and thankſgivings, for thy late mercies vouchſafed unto them,*) we bleſs Thee for our creation, preſervation, and all the bleſſings of this life; but, above all, for thine ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt, for the means of grace and the hope of glory. And we beſeech Thee, give us that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful: and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up ourſelves to thy ſervice, and by walking before Thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever and ever, Amen.

*Then the Miniſter and People riſing, ſhall ſay the following hymn alternately.**

M. WELCOME the day of the Lord, a day of joy and univerſal comfort.

P. This is the day which the Lord hath made, let us rejoice and be glad therein.

M. Rejoice and be exceeding glad O ye faithful, when you hear the name of our bleſſed Redeemer.

P. He is the Son of God, the brightneſs of his Father's glory, the expreſs image of his perſon.

M. He is the great Meſſiah, the Saviour of the world, whom the prophets foretold.

P. Who in the fulneſs of time came into the world, to redeem us from ſin and miſery.

M. Wonder O ye heavens, be amazed O earth, and let every creature rejoice that the Word was made fleſh and dwelt amongſt us.

P. O let us celebrate the praiſes of God, and joyfully recount his glorious excellencies!

* *Note, This may be uſed on Chriſtmas Day.*

M. For God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.

P. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.

M. Herein is love, not that we loved God, but that he loved us and ſent his Son to be a propitiation for our ſins.

P. He that ſpared not his own Son, but delivered him up for us all, how ſhall he not with him alſo freely give us any thing?

M. Let us praiſe God in the vaſt immenſity of his power, in the adorable wiſdom of his providence.

P. Let us praiſe him for the bleſſed effects of his goodneſs, and for his redeeming love to the children of men.

Bleſſing, honour, praiſe and thankſgiving be aſcribed to Him that ſitteth on the throne and to the Lamb, for evermore, Amen.

Afterwards, the ſervice is conducted by reading a leſſon from the Old and New Teſtament; ſinging; a prayer; ſinging before and after ſermon; with a concluding prayer.

N. B. If theſe Forms are uſed in public, the voice of petition and confeſſion ſhould be humble and ſubmiſſive; that of praiſe and thankſgiving, more loud and animated. Kneeling ſeems a ſuitable poſture for the former and ſtanding for the latter.

AFTERNOON

AFTERNOON SERVICE.

THE Lord hath proclaimed himſelf to be the Lord God, merciful and gracious, long ſuffering and abundant in goodneſs and truth. Keeping mercy for thouſands, forgiving iniquity and tranſgreſſion and ſin, and that will by no means clear the guilty. *Exod.* xxxiv. 6. 7.

If we ſay we have no ſin, we deceive ourſelves, and the truth is not in us. But if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. *St. John*, i. 8. 9.

Wherefore, I beſeech you, Brethren to accompany me unto the throne of the heavenly grace, that we may confeſs our ſins, with humble and penitent hearts, that we may implore forgiveneſs with faith and hope, and that we may aſk thoſe things which are needful, both for ourſelves and for all mankind.

THE LITANY.

O GOD, our heavenly Father, the Creator and Preſerver of all things, have mercy upon us miſerable ſinners.

O God, our heavenly Father, the Creator and Preſerver of all things, have mercy upon us miſerable ſinners.

Thro' the interceſſion of thy well-beloved Son, our Redeemer, have mercy upon us miſerable ſinners.

Thro' the interceſſion of thy well-beloved Son, our Redeemer, have mercy upon us miſerable ſinners.

By the direction and aſſiſtance of thy Holy Spirit, have mercy upon us miſerable ſinners.

By the direction and aſſiſtance of thy Holy Spirit, have mercy upon us miſerable ſinners.

Remember not, O Lord, our offences, neither puniſh our ſins. Spare us, good Lord! ſpare thy people whom thou haſt redeemed with thy Son's moſt precious blood, and be not angry with us for ever.

Spare us, good Lord!

From all evil and miſchief, from ſin, from dangerous temptations, from thy wrath, and from everlaſting condemnation,

Good Lord deliver us.

From all blindneſs of heart, from pride, vain glory, and hypocriſy, from envy, hatred, malice, and all uncharitableneſs,

Good Lord deliver us.

From fornication and all other heinous ſins, and from all the deceits of the world, the fleſh, and the devil,

Good Lord deliver us.

From lightning and tempeſt, from plague, peſtilence, and famine, from war and murder, and an unprepared death,

Good Lord deliver us.

From

From all ſedition, privy conſpiracy, and rebellion, from all falſe doctrine, hereſy, and ſchiſm, from hardneſs of heart, and contempt of thy word and commandment,

Good Lord deliver us.

By the miſſion of thy Son into our world, by his temptations and holy example, by his agony and bloody ſweat, by his croſs and paſſion, by his precious death, and by his glorious reſurrection and aſcenſion,

Good Lord deliver us.

In all time of our tribulation, in all time of our proſperity, in the hour of death, and in the day of judgment,

Good Lord deliver us.

We ſinners do beſeech Thee to hear us, O Lord God! and that it may pleaſe thee to rule and govern thy holy church univerſal in the right way,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to keep and ſtrengthen in the true worſhipping of Thee, in righteouſneſs and holineſs of life, thy ſervant George our king and governor,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to guide his heart in thy faith, fear, and love, that he may evermore put his truſt in Thee, and ever ſeek thy honour and glory,

We beſeech Thee to hear us, good Lord!

That

That it may pleaſe Thee to be his defender and keeper, and to proſper all his righteous undertakings againſt his enemies,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to bleſs and preſerve the Queen, the Prince of Wales, and all the royal family,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to endue the lords of the council, and all the nobility, with grace, wiſdom, and underſtanding,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to bleſs and keep the magiſtrates, giving them grace to execute juſtice, and to preſerve peace,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to illuminate all the miniſters of thy goſpel with true knowledge and underſtanding of thy word, and that both by their preaching and living they may ſet it forth and ſhew it accordingly,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to grant that all uſeful wiſdom may be faithfully taught, and that the principles of piety and virtue may be effectually inculcated in our univerſities, ſchools, and ſeminaries of learning,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to bleſs and keep all thy people,

We beſeech Thee to hear us, good Lord!

That

That it may pleaſe Thee to give to all nations unity, peace, and concord,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to give us a heart to love and fear Thee, and diligently to live after thy commandments,

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to give to all thy people increaſe of grace, to hear meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the ſpirit,

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to bring into the way of truth, all ſuch as have erred and are deceived,

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to ſtrengthen ſuch as do ſtand, and to comfort and help the weak hearted, and to raiſe up them that fall, and finally to give us the victory over all temptations,

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to ſuccour, help, and comfort all that are in danger, neceſſity, and tribulation,

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to preſerve all that travel by land or by water, all women labouring of child, all ſick perſons and young children, and to ſhew pity upon all priſoners and captives,

We beſeech Thee to hear us, good Lord!

That

That it may pleaſe Thee to defend and provide for the fatherleſs children and widows, all that are deſolate and oppreſſed, and eſpecially all thoſe that ſuffer for righteouſneſs ſake.

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to have mercy upon all men.

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to forgive our enemies, perſecutors and ſlanderers, and to turn their hearts.

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to bleſs our benefactors and friends, and to recompence good to all them, who have done or deſigned any good to us.

We beſeech Thee to hear us, good Lord!

That it may pleaſe Thee to give and preſerve to our uſe, the kindly fruits of the earth, ſo that in due time we may enjoy them,

We beſeech Thee to hear us good Lord!

That it may pleaſe Thee to give us true repentance, to forgive us all our ſins, negligences and ignorances, and to endue us with the grace of thy holy ſpirit, to amend our lives, according to thy holy word,

We beſeech Thee to hear us, good Lord!

O God, our heavenly Father we beſeech Thee to hear us.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us day by day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever and ever, Amen.

A Hymn of praiſe to be recited alternately by Miniſter and People.

M. WE praiſe Thee, O God, we acknowledge Thee to be the Lord.

P. The whole creation glorifyeth Thee the Father everlaſting.

M. To Thee all angels cry aloud, the heavens and all the powers therein.

P. To Thee cherubim and ſeraphim, continually do cry.

M. Holy, holy, holy, Lord God of Sabaoth.

P. Heaven and earth are full of the Majeſty of thy glory.

M. The glorious company of the apoſtles praiſe Thee.

P. The goodly fellowſhip of the prophets praiſe Thee.

M. The noble army of martyrs praiſe Thee.

P. The holy church throughout all the world doth acknowledge Thee.

M. The

M. The Father of an infinite majeſty.

P. And Jeſus Chriſt thy true and only Son.

M. Alſo the holy Spirit the comforter.

P. Thou art the king of glory, O Chriſt!

M. Thou art the well-beloved ſon of the Father.

P. For the redemption of man, thou waſt born and didſt die.

M. When thou hadſt overcome the ſharpneſs of death, thou didſt open the kingdom of heaven to all true believers.

M. We believe that thou ſhall come to be our Judge.

P. Day after day we magnify thee.

M. And we pray that thy name may be glorified, for ever and ever.

Now unto the King eternal, immortal, inviſible, God only wiſe, be honour and glory, thro' Jeſus Chriſt, for ever and ever. *Amen.*

MORNING SERVICE,

For the ſecond Sunday.

LET all the Earth fear the Lord; let all the inhabitants of the world ſtand in awe of him. For he ſpake and it was done, he commanded and it ſtood faſt. *Pſalm* xxxiii. 8, 9.

When the heavens and the earth were finiſhed, and all the hoſt of them, in ſix days, God reſted the ſeventh day from all his works

which he had made; and God bleſſed the ſeventh day and ſanctified it.

Let us then, my brethren, glorify the great Creator for his wonderful works, whoſe number, beauty, and order, do moſt clearly and undeniably demonſtrate his eternal power and Godhead.

Then let the people ſay.

P. All thy works praiſe thee, O Lord! and thy ſaints bleſs thee.

M. When the earth was without form and void, and darkneſs was upon the face of the deep, Thou ſaidſt, let there be light, and there was light.

P. Glory be unto Thee, O Lord! who haſt formed the light, and cauſed the day ſpring to know it's place.

M. Thou ſaidſt, let there be a firmament in the midſt of the water, to divide the waters which are above from the waters which are beneath, and it was ſo; and thou didſt call the firmament heaven.

P. The heavens declare thy glory, O Lord! and the firmament ſheweth the work of thy hands.

M. Thou ſaidſt, let the waters under the heavens be gathered together into one place, and let the dry land appear, and it was ſo.—And thou didſt call the dry land earth, and the gathering together of the water ſea; and thou ſaweſt that it was good. And when thou hadſt prepared the earth, thou didſt clothe it with

with graſs, with herbs, and with trees, yielding their fruit, and didſt furniſh them with ſeeds for continuing their ſeveral kinds unto all ſucceeding times.

P. The earth, O Lord! is thine, and the fullneſs thereof; for Thou haſt founded it upon the ſeas, and eſtabliſhed it upon the flood.

M. Thou ſaidſt, let there be lights in the firmament of the heavens, to divide the day from the night; and let them be for ſigns and for ſeaſons, and for days and for years. And Thou didſt make two great lights; the greater light to rule the day, and the leſſer light to rule the night. Thou didſt make the ſtars alſo, and thou ſaweſt that it was good.

P. Praiſe ye Him, ſun and moon! praiſe Him, all ye ſtars of light!

M. Thou ſaidſt, let the waters bring forth abundantly, the moving creature that hath life, and fowl that may fly above the earth in the open firmrment of heaven; and Thou didſt make great whales, and every living creature that moveth. And Thou didſt bleſs them, ſaying, be fruitful and multiply, and fill the waters in the ſea, and let fowls multiply in the earth; and it was ſo.

P. The earth, O Lord! is full of thy riches; ſo is the great and wide ſea, wherein are things creeping innumerable, both ſmall and great.

M. Thou ſaidſt, let the earth bring forth the living creature after his kind, cattle and

creeping thing, and beaſt of the earth after his kind, and it was ſo; and thou ſaweſt that it was good.

P. O Lord, how manifold are thy works! in wiſdom haſt thou made them all.

M. Thou ſaidſt, let us make man in our image, after our likeneſs, and let them have dominion over the fiſh of the ſea, and over the fowl of the air, and over the cattle, and over all the earth, and over every thing that creepeth upon the earth.

P. O that men would praiſe the Lord for his goodneſs, and for his wonderful works to the children of men.

M. Thou didſt behold all the works of thine hands and pronounce them good, while the morning ſtars ſang together, and all the ſons of God ſhouted for joy.

P. The glory of the Lord ſhall endure for ever, the Lord ſhall rejoice in his works.

M. Bleſs the Lord, all his works! in all places of his dominion. Bleſs the Lord, O my ſoul!

A Prayer.

O Father of lights! who haſt ſaid, if any man lack wiſdom let him aſk of Thee, who giveſt to all men liberally and upbraideſt not; open our eyes, we beſeech Thee, to ſee where our true happineſs lies, point out clearly the road that leads to it, and never ſuffer us

to

to depart from it. Send forth thy light and thy truth; let them lead us, and bring us to that new heaven and new earth wherein dwelleth righteouſneſs.

P. O Lord, guide us with thy counſel, and afterwards receive us to glory.

O our God, how faint and imperfect are our views of thine infinite perfection and glory! How little do we feel of that adoration and praiſe, that love and confidence, which are indiſpenſably due unto Thee! Tho' Thou haſt preſented to our view the univerſal frame of nature, which is a ſtanding monument of thy creating power, thy marvellous wiſdom, and eternal Godhead. Though thou haſt made us capable of contemplating the wondrous fabric of the heavens, whoſe auguſt magnificence and beneficial influence on this lower world proclaim thy glory and thy bounty, yet how little do we think of Thee, how little do we adore Thee! Though Thou haſt placed us in a part of thy creation, where we ſee thine inexhauſtible power and munificence perpetually employed in raiſing up and providing for innumerable families of thy creatures around it, how little do we praiſe Thee! Though Thou haſt given us bodies fearfully and wonderfully made, bearing the ſtrongeſt marks of divine wiſdom and kind intention in the contrivance of every part and member of them; though Thou haſt placed a noble inhabitant

inhabitant within theſe bodies, capable of endleſs improvement in knowledge and virtue, yet, how little do we love Thee! Nay, though Thou haſt favoured us with a revelation of thy will, containing the cleareſt diſcoveries of thy perfections, and of what adoration, praiſe, and confidence are due to them, yet, alas! all theſe various and ſtriking manifeſtations Thou haſt given us of Thyſelf make but feeble and tranſient impreſſions upon our hearts. How manifeſt is the diſorder of all the powers of our ſouls! The tranſitory pleaſures, riches, and honours of this vain world employ our underſtandings, ſtrike upon our imaginations, and captivate our hearts; while thy perfect excellencies, thy boundleſs goodneſs, and eternal providence, are either entirely diſregarded by us, or are thought upon with too much indifference.

P. Our ſouls cleave unto the duſt; quicken thou us, O Lord! according to thy word.

O heavenly Father, author of every good and perfect gift, rectify all the diſorders of our ſouls; reſtore all our faculties to their true and worthieſt employments. May it henceforth be our chief delight to contemplate Thee in all the diſcoveries Thou haſt made of thyſelf, in thy wondrous works and in the revelation of thy will. Give us ſuch clear and affecting views of thy ſupreme glory and excellence, as ſhall kindle that flame of love to Thee in our

our breaſts which ſhall never be extinguiſhed, but burn ſtronger and ſtronger every day.—Penetrate our hearts with ſuch a deep ſenſe of all thy mercies to us, and of thy conſtant bounty to thy whole creation, as ſhall ſtir up all within us to bleſs and praiſe thy name for ever and ever. Eſtabliſh our ſouls in ſuch a firm perſuaſion of the infinite goodneſs and wiſdom of thy univerſal and everlaſting providence, as ſhall engage us to throw ourſelves and all our great intereſts upon it with a boundleſs confidence.

P. O Lord of hoſts! bleſſed is the man that truſteth in Thee. We ſhall be kept in perfect peace when our minds are ſtayed upon Thee.

A Prayer for all mankind.

O GOD, the Creator and Preſerver of all men: we humbly beſeech Thee to extend thy pity and compaſſion to the whole race of mankind. Grant that thy goſpel may be publiſhed throughout the world; that all nations may believe in and glorify Thee, the only true God, and Jeſus Chriſt whom Thou haſt ſent for the ſalvation of men. Bleſs thy church with the ſpirit of truth and unity, peace and charity. Grant, we beſeech thee, an abundant meaſure of thy grace to all the miniſters of thy word; that by their pious examples and good inſtructions they may gain many ſouls to righteouſneſs. Bleſs our king,

and

and all our magiſtrates and governors: may they adminiſter juſtice in thy fear, and under the protection of wiſe and good laws, may we lead quiet and peaceable lives in all godlineſs and honeſty. We recommend to thine infinite goodneſs all who are any ways afflicted and diſtreſſed, moſt humbly beſeeching Thee, who art the Father of mercies and God of all comfort, to grant them patience under their ſufferings; and in thy due time ſend them a happy deliverance out of all their troubles; all which we aſk through our advocate and mediator Jeſus Chriſt. Amen.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever and ever, Amen.

AFTERNOON

AFTERNOON SERVICE.

EXHORTATION.

MY chriſtian brethren, we are now about to engage in the moſt ſolemn of all employments. We are to addreſs the infinite Majeſty of heaven and earth. If we come before him with hypocriſy, with irreverence, or with formality, then, though we cry unto him, he will not hear us; though we make many prayers, he will turn a deaf ear to our voice. But if we approach his ſacred preſence with ſincere intentions and devout hearts, He will accept of our praiſes, and be propitious to the voice of our ſupplications. Let us then be ſolicitous to avoid the guilt of thoſe who mock God, and to obtain the pleaſure and advantage which belong to his true worſhippers.

P. Wherewith ſhall we come before the Lord, or bow ourſelves before the high God? Shall we come before Him with burnt offerings? Will the Lord be pleaſed with thouſands of rams, or with ten thouſands of rivers of oil?

M. He hath ſhewed thee, O man! what is good; and what doth the Lord require of thee, but to do juſtly and to love mercy, and to walk humbly with thy God?

P. He

P. He deſireth not ſacrifice, elſe would we give it; He delighteth not in burnt offeringss.

M. The ſacrifices of God are a broken ſpirit: a broken and a contrite heart He will not deſpiſe.

P. Who ſhall abide in his tabernacle? Who ſhall dwell in his holy hill?

M. He that walketh uprightly and worketh righteouſneſs, and ſpeaketh the truth in his heart.

P. Who ſhall aſcend into the hill of the Lord, and who ſhall ſtand in his holy place?

M. He that hath hands clean from miſchief, and a pure heart, who hath not lifted up his ſoul to vanity, nor ſworn deceitfully.

P. Lord, we have loved the habitation of thy houſe, and the place where thy honour dwelleth.

M. Thoſe that be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God. They ſhall ſtill bring forth fruit in old age.

P. One thing have we deſired of the Lord, that will we ſeek after, that we may dwell in the houſe of the Lord all the days of our lives, to behold the beauty of the Lord and to enquire in his temple.

M. Bleſſed is the man whom Thou chuſeſt, O Lord, and cauſeſt to approach unto Thee.

P. We ſhall be ſatisfied with the goodneſs of thy houſe, even of thy holy temple.

M. How amiable are thy tabernacles, O Lord of hoſts.

P. We

P. We will go into thy houſe with thankſgiving, we will pay Thee our vows which our lips have formed, and our mouth hath ſpoken when we were in trouble.

M. Bleſſed are they that dwell in thy houſe; they will be ſtill praiſing Thee.

P. For the Lord God is a ſun and a ſhield; the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly.

Now unto Him that is of power to eſtabliſh us, to God only wiſe be glory, through Jeſus Chriſt for ever, Amen.

A Prayer.

O LORD God, merciful and gracious, who knoweſt our frame and remembereſt we are duſt, we lament before Thee our frailties; we confeſs and bewail our manifold tranſgreſſions. The appetites and paſſions of our mortal bodies, interrupt the exerciſe of our nobler affections, weaken the ſenſe of what is heavenly and divine, and uſurp that dominion which belongs to our ſouls.

P. Under the tumultuous government of our paſſions how much is our underſtanding darkened, our affections corrupted, and our inward tranquility diſturbed.

O God, who haſt the hearts of all men in thy hands and turneſt them whitherſoever Thou pleaſeſt, eſtabliſh Thou that part of us which is immortal and divine, in its juſt ſupremacy: ſubject all our lower paſſions to its

authority, and make us to enjoy that inward compoſure and ſerenity which is always to be found under the gentle ſway of reaſon and religion.

P. O deliver us, we beſeech Thee, from all ſinful deſires and purſuits and ſuffer no iniquity to have the dominion over us.

O Thou righteous Judge of all the earth, who rendereſt to every man according to his works when we take a calm and ſerious view of all the motions of our hearts and actions of our lives, we muſt acknowledge with deep regret, that we find many things which we cannot approve, nay, many things for which we are ſelf-condemned, and which we cannot recal to our remembrance without feeling the peace of our minds ſenſibly diſturbed, our confidence in Thee greatly damped, and the awful dread of thy diſpleaſure ſtrongly awakened.

P. If Thou, Lord, ſhouldſt mark iniquity, O Lord, who could ſtand?

O Thou who art the Father of the families of the whole earth; Thou haſt ſurrounded us here in thy world, with our fellow creatures, the children of thy family, but we muſt acknowledge before Thee that we have not only failed in thoſe duties which we owe to Thee our heavenly Father, but alſo in thoſe which we ought to have rendered to our fellow creatures. Thou haſt made us capable of exer-

exerciſing kind affections towards them, of rejoicing with them in their proſperity, of ſympathizing with them in their adverſity, and of performing kind offices to them in every ſtate. But, alas! how often have we failed in this part of our duty. We are conſcious to ourſelves that our friendly affections, at beſt, are but too weak and limited, frequently interrupted, and ſometimes overcome by the working of ſelfiſh paſſions. O great Father of all, who art love and dwelleſt in love, teach us to imitate thy perfect and univerſal goodneſs: Enlarge our hearts to embrace the whole human race: Make us feel a perpetual flow of good will to all thy children around us: Check the growth, yea, kill the ſeeds of all malice, envy and ill will in our boſoms: Raiſe us to that happy ſtate in which we ſhall place our chief delight in ſpreading peace, joy and happineſs all around us, to the utmoſt of our power: Let all the tender and generous affections increaſe in ſtrength, in fervor and extent in our ſouls, till we become fit to be tranſplanted into that happy kingdom, where peace and concord, love and friendſhip, reign in full perfection for ever and ever.

P. There may we dwell in love, and dwell in God, and God in us.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us day by day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

A general Thankſgiving.

O Thou fountain of life and happineſs, we acknowledge thy goodneſs to us in the gift of life, and of underſtanding. We bleſs Thee for the powers of our bodies, for the faculties of our minds, for the gift of ſpeech, and for every agreeable circumſtance of our being. We thank Thee for our capacities for ſocial, moral, and divine pleaſures, and for all the comforts which we enjoy under thy gracious providence. To thy goodneſs we are indebted for that degree of peace and tranquility in which we live, and for every opportunity which we enjoy of being and of doing good. All the happineſs and all the uſefulneſs of our lives we owe to Thee our God; we will therefore praiſe and exalt Thee for ever.

P. *Bleſſed be the Lord, who daily loadeth us with his benefits, even the God of our ſalvation.*

O our

O our heavenly Father, Thou haſt ever treated us with the utmoſt tenderneſs and love: Thou haſt nouriſhed and brought us up like children: Thou haſt fed and clothed us all our lives long, and it is through help obtained from Thee that we continue to this day. Though we have often forſaken Thee the Fountain of living waters, Thou haſt never forſaken us: Thou haſt regarded us with pity amidſt all our weakneſſes: Thou haſt beheld us with compaſſion amidſt all our ſins, and haſt exerciſed great forbearance and long ſuffering goodneſs towards us.

P. Bleſſed be God, who hath not dealt with us after our ſins, nor rewarded us according to our iniquities.

O Thou God and Father of our Lord Jeſus Chriſt, we rejoice that thou art through him reconciling a ſinful world unto Thyſelf. We praiſe Thee for the goſpel of pardon and peace, and that Thou haſt confirmed it by ſuch abundant teſtimonies, to eſtabliſh our faith. We thank Thee for that love which thy Son manifeſted in ſubmitting to death for us, for his holy precepts to direct our actions, for his glorious example to guide and encourage us, and for the hope of eternal life by his reſurrection from the dead, to animate us in the performance of good works. We rejoice in the exceeding riches of thy grace; that that thou haſt exalted thy Son Jeſus to be a

Prince and a Saviour, and that through thy wiſe and merciful appointment, he is the author of eternal ſalvation to all thoſe who believe and obey him.

P. We praiſe Thee, O God, for this thy great goodneſs, and for all thy wonderful works to the children of men.

Glory to God in the higheſt, on earth peace, good will towards men.

THE MORNING SERVICE

For the third Sunday.

BLESSED be the God and Father of our Lord Jeſus Chriſt, who according to his abundant mercy, hath begotten us again unto a lively hope by the reſurrection of Jeſus Chriſt from the dead, to an inheritance incorruptible and undefiled and that fadeth not away. 1 *Pet.* i. 3, 4.

MY chriſtian brethren, we are now aſſembled in the preſence of Almighty God, not only as the creatures of his power and the ſubjects of his government, but as the diſciples of his beloved Son. Through the good providence of God we are met together on the morning of the Lord's day, that day on which

which our Saviour roſe from the dead, and in which it becomes his diſciples to indulge a holy joy and ſacred triumph, When the firſt chriſtians aſſembled together on this day for religious worſhip, they welcomed each other with the following ſalutation: The Lord is riſen, he is riſen indeed. This ſalutation, my brethren, I would addreſs to you.

M. The Lord is riſen; he is riſen indeed.

P. Chriſt is riſen from the dead and become the firſt fruits of them that ſleep.

M. I am he, ſays the Saviour, that liveth, and was dead, and behold I am alive for evermore.

P. He who died for our ſins, roſe again for our juſtification.

M. Say to the weak in ſpirit, be ſtrong, and to the ſorrowful, be of good comfort.

P. Tell them that the Lord of life is riſen, and hath gained the victory over death and the grave.

M. Say unto the mourners, ſorrow not as thoſe who have no hope.

P. Say unto death, where is thy ſting? and unto the grave where is thy victory?

M. Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath raiſed him from the dead and given him glory.

P. And bleſſed be his well-beloved Son, who died and revived and roſe again, that he might be Lord both of the dead and living.

M. He hath aſcended on high, he hath led captivity

captivity captive, he hath received gifts for men, yea, for the rebellious alſo, that the Lord God might dwell among them.

P. Mercy and truth are met together, righteouſneſs and peace have kiſſed each other.

M. Sing praiſes therefore unto the Lord, ſing a pſalm of joy unto the God of our ſalvation.

P. Thanks be unto our God for he is gracious and his mercy endureth for ever.

M. Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing. *Amen.*

A Prayer.

O LORD God, merciful and gracious, long ſuffering and abundant in goodneſs and truth, keeping mercy for thouſands, forgiving iniquity, tranſgreſſion and ſin, forgive our innumerable follies and tranſgreſſions; deliver us from the dreadful conſequences of them and puniſhment due to them, both now and hereafter. Whatever moral imperfections are ſtill remaing in us, direct to the knowledge of them, and the proper means of removing them. Whenever we wander from Thee, Thou eternal Fountain of light and life, ſhew us our error though it ſhould be by fatherly correction; let pains or ſorrows if needful bring us home, but never leave us to ourſelves.

P. It

P. It is meet that we ſhould ſay unto God, we have borne chaſtiſement, we will not offend any more. That which we ſee not, teach Thou us. If we have done iniquity, we will do no more.

Direct us, heavenly Father! to the right improvement of all the aſſiſtance thou haſt afforded us for purifying and perfecting our natures. Teach us to underſtand clearly, to believe firmly, to value juſtly, and comply ſincerely with that laſt and bright revelation Thou haſt given us by Jeſus Chriſt. Give us a juſt ſenſe of the unmerited, unſolicited, and wonderful friendſhip of thy beloved Son; who though he was rich, yet for the ſake of apoſtate ſons of men, became poor, and ſuffered, and died, that he might enlighten their darkened underſtandings, purify their corrupted hearts, exalt their debaſed natures, deliver them from the puniſhment due to their ſins, ſet open the gates of immortality to them, and conduct them into the preſence of their God. Teach us to hearken to his divine inſtructions, to copy after his ſpotleſs example, to approach to Thee by him as our great Mediator, and to expect the forgiveſs of our ſins on the terms marked out in his goſpel. Let the ſerious conſideration of our need of ſuch a Saviour beget, and preſerve in us, the deepeſt ſenſe of our own unworthineſs, and let the conſideration of thy love and mercy in appointing him to be the Saviour of men, inſpire us with the

the humble and modeſt confidence of being reſtored by him to the enjoyment of thy favour and friendſhip.

P. May the love of Chriſt conſtrain us to live no longer to ourſelves, but to him who died for us and roſe again.

Carry us ſtill forward, O heavenly Father! by all the methods of thy providence and grace, in the paths of righteouſneſs, till we become fit to be tranſplanted into the higher world of ſpirits, where we ſhall live in everlaſting ſecurity from all danger, where we ſhall no more bewail the darkneſs of our underſtandings and the diſorder of our hearts; but where we ſhall ſee Thee our Maker unveiled, where we ſhall love Thee entirely, rejoice in Thee triumphantly, and celebrate thy praiſes to all eternity. *Amen.*

A general Prayer for all mankind.

ALMIGHTY God, who haſt made of one blood all nations of men to dwell upon the face of the earth, and haſt determined the times and bounds of their habitations, we earneſtly pray that all nations whom thou haſt made may worſhip before thee and glorify thy name. To this end we beſeech Thee to advance and enlarge the kingdom of thy Son, that glorious kingdom of piety and virtue which ſhall never be deſtroyed. Remember thine antient people the Jews; and let the veil

which

which is upon their minds be taken away, that they may ſee and know that Jeſus of Nazareth was of a truth the Meſſiah whom their prophets foretold. Put an end to all idolatry, ſuperſtition, and falſe religion, and let true and undefiled chriſtianity mightily prevail. May fraud and injuſtice, ſtrife and contention, and every evil work and evil diſpoſition ceaſe from amongſt men, and may truth and righteouſneſs, peace and charity ſucceed; that thy family on earth may reſemble that part of it which is in heaven. *Amen.*

A Prayer for the kingdoms of Great-Britain and Ireland, and all the Britiſh Plantations.

O Lord God, high and mighty! look down, we beſeech thee, with an eye of favour upon the inhabitants of Great-Britain and Ireland, and of all the Britiſh Plantations. Preſerve us from the hurtful ſword, and from the hands of our enemies, that we may enjoy the bounties of thy providence in peace and tranquility. May our paſtures be clothed with flocks, and our vallies covered with corn, that there may be no complaining in our ſtreets. May our youth be as plants, growing up and increaſing in virtue; may thoſe of riper years be eſtabliſhed in piety, and may the hoary head be found in the way of righteouſneſs; and, as the ſum of all our felicity, may we be that happy people whoſe God is the Lord. *Amen.*

A Prayer

A Prayer for the King and Royal Family.

MOST great and bleſſed God! in whoſe ſight it is good and acceptable that prayers and interceſſions ſhould be made for kings and for all that are in authority, pour down, we beſeech thee, the choiceſt of thy bleſſings upon our ſovereign Lord King George, and ſo repleniſh him with thy holy Spirit, that he may always incline to thy will and walk in thy way. Preſide in his counſels, and proſper all his deſigns and endeavours to promote the welfare of his ſubjects; and after a long and uſeful reign upon earth, receive him to thy heavenly kingdom and glory. We alſo preſent our ſupplications for the Queen, the Prince of Wales, and all the Royal Family; that it may pleaſe thee to endue them with thoſe graces and virtues which may render them ornaments to their high ſtations, and great examples of piety and virtue to all around them. Promote their happineſs in this world, and grant them everlaſting felicity in that which is to come. *Amen.*

A Prayer for the High Court of Parliament, to be read during their Seſſion.

ALMIGHTY and moſt merciful God, we humbly beſeech Thee for the high court of parliament, that Thou wouldeſt be pleaſed to direct and proſper all their conſultations to the advancement of thy glory, the good of thy church, the ſafety, honour and welfare of theſe

theſe kingdoms; that all things may be ſo ordered and ſettled by their endeavours, that peace and happineſs, truth and juſtice, religion and liberty, may be eſtabliſhed among us for all generations. *Amen.*

A Prayer for Judges and Magiſtrates.

WE offer up our requeſts unto Thee, the Judge of all the earth, for thoſe who are entruſted with the adminiſtration of public juſtice, that they may be men fearing God, loving the truth, and hating covetouſneſs. May it pleaſe Thee ſo to guide and direct them, as that in all caſes relating to the lives, liberties or properties of their fellow ſubjects, they may judge righteous judgment, and thereby approve themſelves unto Thee, the righteous Lord, who loveſt righteouſneſs. Hear theſe our ſupplications, we beſeech Thee, for ourſelves and others, through out Lord Jeſus Chriſt. *Amen.*

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done in earth as it is in heaven. Give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power and the glory, for ever and ever. *Amen.*

AFTERNOON SERVICE.

WITHOUT faith it is impoſſible to pleaſe God: for he that cometh to God muſt believe that he is, and that he is a rewarder of them that diligently ſeek him. *Heb.* xi. 6.

If thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart that God hath raiſed him from the dead, thou ſhalt be ſaved. For with the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation. *Rom.* x. 9, 10.

Let us then, my brethren, profeſs the chief articles of our chriſtian faith.

A Creed to be ſaid by the Miniſter and People.

I Believe in God the Father Almighty, Maker of heaven and earth, and in Jeſus Chriſt, his only Son our Lord, who taught us the way of God in truth, and ſet us an example that we ſhould follow his ſteps: who died for our ſins according to the ſcriptures, and the third day roſe again from the dead. He aſcended into heaven, and ſitteth on the right-hand of God the Father Almighty, from thence he ſhall come to judge both the living and the dead. I believe in the Holy Spirit; in the

forgiveneſs

forgiveneſs of ſins upon repentance, in the neceſſity of a holy and religious life, in the reſurrection of the dead, and in a future ſtate of rewards and puniſhments; and I believe that, in every nation, he that feareth God and worketh righteouſneſs is accepted with him.

Thou believeſt that there is one God, thou doſt well; the devils alſo believe and tremble. But wilt thou know, O vain man! that faith, without works is dead. *James* ii. 19, 20.

He that ſaith, I know God, and keepeth not his commandments, is a liar and the truth is not in him. 1 *John*, ii. 4.

Hear then the commandments which God delivered by his ſervant Moſes.

I. Thou ſhalt have no other Gods before me.

II. Thou ſhalt not make unto thyſelf any graven image, or any likeneſs of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou ſhalt not bow down thyſelf to them, nor ſerve them; for I the Lord thy God am a jealous God, viſiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and ſhewing mercy unto thouſands of them that love me and keep my commandments.

III. Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his name in vain.

IV. Remember the ſabbath-day to keep it holy. Six days ſhalt thou labour and do all thy work: But the ſeventh day is the ſabbath of the Lord thy God; in it thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattle, nor the ſtranger that is within thy gates. For in ſix days the Lord made heaven and earth, the ſea, and all that in them is, and reſted the ſeventh day; wherefore the Lord bleſſed the ſeventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt not kill.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife; nor his man-ſervant, nor his maid-ſervant, nor his ox, nor his aſs, nor any thing that is thy neighbour's.

Hear

Hear alſo what our bleſſed Saviour has ſaid.

The Lord our God is one Lord. And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind, and with all thy ſtrength: this is the firſt commandment. And the ſecond is like unto it: Thou ſhalt love thy neighbour as thyſelf. There is none other commandment greater than theſe.

Then the Miniſter and People kneeling, ſhall ſay,

O Lord, have mercy upon us, write theſe thy laws upon our hearts, we beſeech Thee, and grant that we may walk in all thy ſtatutes and ordinances blameleſs.

A Prayer.

O GOD, from whom all holy deſires, all good counſels, and all juſt works do proceed, vouchſafe, we beſeech Thee, to direct, ſanctify and govern both our hearts and bodies in the ways of thy law, and in the works of thy commandment; that paying a dutiful reſpect to all thy precepts, and faithfully obſerving the right ſtatutes and good ordinances which Thou haſt given us, we may truly pleaſe Thee both in will and deed, and by thy mighty protection be continually preſerved in body and ſoul, through our Lord and Saviour Jeſus Chriſt. *Amen.*

ALMIGHTY and everlaſting God, who art the Author of peace, and the God of all comfort, whoſe ſervice is perfect freedom, graciouſly uphold our hearts in a well-grounded hope of thy favour; and give us in the exerciſe of well-doing, to enjoy that peace which the world cannot give nor take away; and moſt earneſtly we beſeech Thee, moſt merciful Father, that we may continually abide in thy love. Preſerve us from that very worſt of all poſſible evils, that of being alienated from Thee, and enemies to Thee by wicked works; never ſuffer us by any power of temptation to fall from Thee: but ſtrengthen, eſtabliſh, ſettle us, O God, in the paths of righteouſneſs, and in the choice of religion. May the teſtimony of a good conſcience be the matter of our continual rejoicing: May this ſupport us amidſt all the changes of the preſent life, and fortify us againſt the terrors of death itſelf; and when we ſhall appear before the judgment-ſeat of Chriſt, to receive our final ſentence and our eternal portion, even then may we not be afraid with any amazement, but be able to lift up our heads with joy, as knowing that the time of our complete redemption is come, and that through the mercy of our God, an entrance will be adminiſtered to us abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. *Amen.*

OUR

OUR Father who art in heaven; under this endearing character we call upon Thee, and pray that we may always indulge that reverence for thine authority, that thankfulneſs for thy mercies, and that truſt in Thee, which are due from children to a father. May thy name be ſanctified by us and by all thy rational offspring: May thy kingdom of grace and holineſs be eſtabliſhed and increaſe; and may thy will be done by mortals here on earth, with that ſincerity, and with ſomewhat of that zeal with which it is performed by the angels in heaven. Senſible of our conſtant dependance upon Thee, O heavenly Father, for the neceſſaries and comforts of life; we pray that Thou wouldſt grant us one day after another, our daily bread, and feed us with food convenient for us; and knowing that man liveth not by bread alone, but by every word that proceedeth out of thy mouth, we pray for thy bleſſing with our daily ſupplies, that they may miniſter to our ſtrength and comfort. O merciful Father, forgive us our offences, and whilſt we implore this, may we be careful to indulge a kind and forgiving temper towards thoſe who injure us. Suffer no temptation to befal us, but what is common to men; with every temptation work out a way for our eſcape, and preſerve us from all the evil that is in the world. We know, heavenly Father, that Thou art able to grant theſe our deſires, for

thine

thine is the kingdom, and the power; and thine be the glory for ever and ever. *Amen.*

Then the Congregation riſing, the Miniſter ſhall offer up the following Thankſgiving.

ALMIGHTY God, the Former of our bodies, and the Father of our ſpirits, the Author and Giver of every good gift, we render Thee our ſincere and hearty thanks for all thy goodneſs and mercy vouchſafed to us thy creatures. We thank Thee for our creation, that Thou haſt given us bodies moſt wonderfully made, that Thou haſt breathed into us the breath of life, and that thine inſpiration hath given us underſtanding. We thank Thee for the mercies of infancy and childhood, for the benefit of good inſtructions and pious examples. We thank Thee for every inſtance in which we have experienced thy guardian care in the hour of danger, thy powerful ſupport in the time of trouble, thy reſtoring mercy in the ſeaſon of pain and ſickneſs, and thy preſerving grace in the day of temptation.

P. We poſſeſs nothing, O Thou Fountain of good, but what we have received at thy hands, and thine be the praiſe and the glory of all.

For all that health of body and that peace of mind which we have enjoyed, for all things pertaining unto life and godlineſs which Thou haſt beſtowed upon us, for all our perſonal and

and ſocial comforts, we call upon our ſouls and all that is within us to bleſs thy name. We thank Thee, O merciful Father, for thy ſacred day and ordinances, for thy holy word and thy bleſſed Spirit, and for all the conſolation and benefit which we have received from them; and more eſpecially do we thank Thee for the hope of pardoning mercy and eternal life, which Thou haſt given us by Jeſus Chriſt thy Son. For theſe and all thy mercies, O Lord, too great for us to deſerve, and too numerous for us to recount, we devoutly thank Thee.

P. Bleſs the Lord, O our ſouls, and forget not all his benefits.

THE MORNING SERVICE

For the fourth Sunday.

Let the Miniſter begin with the following Exhortation, the Congregation riſing up.

DEARLY beloved, we are now aſſembled in the name of Chriſt, to offer up our adorations and praiſes unto the moſt high God, the Almighty Creator and ſupreme Lord and Governor of the univerſe, to celebrate the glorious perfections of his nature, and to praiſe

praiſe him according to his excellent greatneſs; to magnify him for all his wonderful works, and above all, for his great goodneſs and loving kindneſs to the children of men. Let us therefore call upon our ſouls and all that is within us to bleſs and praiſe his holy name.

Then let every one preſent, ſay,

Bleſs the Lord, O our ſouls, and all that is within us bleſs his holy name.

Then let the following Hymn for celebrating the Divine Perfections be alternately recited by Miniſter and People.

M. GREAT art Thou, O Lord, and greatly to be praiſed, and to be had in reverence by all them that draw nigh unto Thee.

P. Thou art a great God, and a great King above all gods.

M. Angels and authorities, thrones and dominions, principalities and powers, ſeraphim and cherubim, thine everlaſting army are continually praiſing Thee; ſaying, holy, holy, holy Lord God Almighty, who art and waſt and art to come. Heaven and earth is full of thy glory.

P. With angels and all the glorious company of heaven, we thy creatures on earth praiſe Thee.

M. We magnify Thee, the high and lofty one who inhabiteſt eternity.

P. Thy

P. Thy throne, O God, is for ever and ever: Thou art from everlaſting.

M. Thou covereſt thyſelf with light as with a garment, and art ſurrounded with inacceſſible ſplendor and glory.

P. We worſhip Thee, the inviſible God, whom no man hath ſeen, nor can ſee.

M. Of old Thou haſt laid the foundation of the earth, and the heavens are the work of thy hand, they ſhall periſh, but Thou ſhalt endure; as a veſture ſhalt Thou change them, and they ſhall be changed; but Thou art the ſame, and of thy years there ſhall be no end.

P. Thou art God, and changeſt not; thy counſel ſtandeth for ever, and the thoughts of thy heart unto all generations.

M. Whither can we go from thy Spirit, or whither can we flee from thy preſence? If we aſcend up into heaven, Thou art there; if we make our bed in the loweſt abyſs, Thou art there.

P. If we take the wings of the morning, and fly unto the uttermoſt parts of the ſea, even there ſhall thy hand lead us, and thy right-hand ſhall hold us.

M. If we ſay, ſurely the darkneſs ſhall cover us, even the night ſhall be light about us.

P. The darkneſs hideth not from Thee, but the night ſhineth as the day.

M. Thou compaſſeſt our path and our lying down, and art acquainted with all our ways.

P. There

P. There is not a word in our tongues, nor a thought in our hearts, but Thou knoweſt it altogether.

M. Thine, O Lord, is the greatneſs, and the power, and the glory. Thou doeſt according to thy will in the armies of heaven, and amongſt the inhabitants of the earth, and there is none can ſtay thine hand, or ſay unto Thee, what doeſt Thou?

P. Power belongeth unto Thee, O God, with Thee the Lord Jehovah is everlaſting ſtrength.

M. Thou art wiſe in heart, wonderful in counſel, and excellent in working.

P. Bleſſed be thy name for ever and ever, for wiſdom and might are thine.

M. Who is like unto Thee, O Lord, who art glorious in holineſs, fearful in praiſes, doing wonders.

P. We will extol Thee, O God, and worſhip at thy footſtool, for Thou art holy.

M. According to thy name, ſo is thy praiſe; thy right-hand is full of righteouſneſs.

P. Juſt and true are all thy ways, O Thou King of ſaints.

M. Thou art merciful, and gracious, and long ſuffering; abundant in goodneſs and truth.

P. Thy mercy, O Lord, endureth for ever, thy faithfulneſs unto all generations.

M. Now unto the King eternal, immortal, inviſible, the only wiſe God, be honour and glory for ever and ever. *Amen.*

A Prayer

A Prayer founded on the Divine Attributes.

MOST great and holy; moſt merciful and gracious Lord our God; we pray that by frequent and ſerious meditation upon thine adorable perfections, our minds may be impreſſed with ſuch an awful ſenſe of thy greatneſs and excellence, as may have an abiding influence upon all our lives and actions.

P. May we ſtand in awe of thy Majeſty and ſin not.

May we be led by the conſideration of thy ſelf-exiſtence and abſolute dominion, to glorify Thee as the one God and Father of all; of whom, and to whom, and through whom are all things. May the contemplation of thine omnipreſence and omniſcience inſtruct us to behave ourſelves piouſly and wiſely, and to act at all times and upon all occaſions as conſcious of the great preſence we are in, and as remembering that Thou art now the witneſs who wilt hereafter be the judge of all our actions.

P. May the conſideration that Thou, O Lord, ſeeſt us, reſtrain us from what is evil, and encourage us in what is good.

May a ſenſe of thine Almighty and uncontroulable power excite us to put our truſt in Thee, knowing that Thou art able to do exceeding abundantly above all that we can aſk or think. And may it engage us to commit the keeping of our ſouls unto Thee in well-doing, as unto a faithful Creator.

P. May we truſt in the Lord for ever, ſince in the Lord Jehovah is everlaſting ſtrength.

May we learn from the conſideration of thine all-ſufficiency and infinite fulneſs, not to be over ſolicitous about what we ſhall eat or what we ſhall drink, or wherewithal we ſhall be clothed; but in every thing by prayer and ſupplication to make known our requeſts unto Thee, our heavenly Father, who careſt for us.

P. Enable us to ſeek firſt the kingdom of God and his righteouſneſs, knowing that Thou wilt add thereunto all other things which are needful for us.

And ſince we are aſſured that with Thee are all the treaſures of wiſdom and knowledge, may it encourage us in our application to the throne of grace, for that wiſdom which is from above, which is firſt pure, and then peaceable, gentle and eaſy to be entreated, full of mercy and good fruits, without partiality, and without hypocriſy.

P. O Father of lights! ſenſible that we lack wiſdom, we aſk it of Thee, who giveſt to all men liberally, and upbraideſt not.

We alſo pray that by the contemplation of thy moral attributes and excellencies, we may be led to the imitation of them, and may endeavour according to our meaſure and capacity, to be perfect as our Father who is in heaven is perfect. May the conſideration of the ſpotleſs purity of thy nature, engage us

to

to cleanſe ourſelves from all pollution, both of fleſh and ſpirit, and to perfect holineſs in the fear of God; that as he who hath called us is holy, we may be holy in all manner of converſation. And when we reflect upon that divine rectitude by which all thy dealings and diſpenſations towards thy creatures are conſtantly and invariably conducted, may it inſtruct us to govern ourſelves and all our actions by the ſame everlaſting and unchangeable rules of truth and equity.

P. Whatever we would that men ſhould do unto us, may we do even ſo unto them.

When we fix our thoughts upon that unſpeakable goodneſs and mercy, by which Thou art always diſpoſed to promote the perfection and happineſs of our reaſonable natures, and to make gracious allowances for our failings and imperfections, may it inſpire us with kind affections and benevolent diſpoſitions towards all our fellow creatures, and teach us not only to love thoſe that love us, but to do good to them that hate us, to bleſs them that curſe us, and to pray for them that deſpitefully uſe us and perſecute us; that by the exerciſe of ſuch exalted goodneſs, we may approve ourſelves to be the children of that heavenly Father who is kind to the unthankful and to the evil.

P. May we be merciful as Thou our Father in heaven art merciful.

And now, O Lord, do thou graciouſly aſſiſt us in all our endeavours after purity and perfection, and grant that by daily improvement in all that is virtuous and praiſe-worthy, we may be fitted for the ſociety of angels and ſpirits of juſt men made perfect in heaven. *Amen.*

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done, in earth as it is in heaven. Give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

A general Thankſgiving.

WE call upon our ſouls and all that is within us to bleſs thy name, O Thou Author of every good and perfect gift. Bleſs the Lord, O our ſouls, and forget not all his benefits. They are indeed too numerous for us to remember, and too countleſs to reckon up before Thee. We cannot worthily acknowledge thy great goodneſs, nor can we ſhew forth all thy praiſe. We thank Thee for all the bleſſings of our paſt lives; and more eſpecially for the mercies of the paſt week. While many of our fellow creatures have

have been called out of time into eternity, Thou haſt preſerved our ſouls from death. In a ſtate of dangers and afflictons Thou haſt in a great meaſure kept our eyes from tears and our feet from falling. Every morning and evening have brought with them their ſucceſſive comforts. Thou haſt crowned our days with loving kindneſs, and we have ſpent our nights in ſafety becauſe Thou haſt watched over us. We thank Thee if Thou haſt preſerved us from thoſe tranſgreſſions which would have diſhonoured our profeſſion and filled us with ſhame and grief; and if Thou haſt enabled us to perform the duties of life with credit to ourſelves, with uſefulneſs to others, and to the honour of thy holy name.

P. Bleſſed be the Lord, who daily loadeth us with his benefits, even the God of our ſalvation.

More eſpecially do we praiſe Thee, heavenly Father, that whilſt inferior creatures partake of thy bounty, but are incapable of feeling gratitude towards Thee, Thou haſt enabled us to look up to Thee as the Author of our mercies, and to thank Thee for them. Moſt ardently do we praiſe Thee, if with all thine other benefits, Thou haſt beſtowed upon us this great bleſſing, a heart to feel, to acknowledge, and to improve thy great goodneſs. How precious alſo are thy thoughts unto us, O God, how great is the ſum of them! Great are our obligations unto Thee,

for that ſatisfaction and comfort which we receive from believing in thy wiſe and righteous government, in thy kind providence, and in the precious promiſes of thy word. In the multitude of our thoughts within us, thy comforts delight our ſouls, and furniſh us with ſongs in the houſe of our pilgrimage.

P. With the voice of thankſgiving we will go to thine altar, O Lord; we will go unto God, unto God our exceeding joy.

O Thou, whoſe goodneſs ſurpaſſes all praiſe and all thought, thy bleſſings are not fleeting like our days. They are not confined within the limits of this life; they are laſting as our exiſtence, and endure for ever. Bleſſed be thy name, Thou haſt made us immortal, and granted us the promiſe of eternal life through thy beloved Son. By his goſpel Thou haſt directed us in the way to heaven, and therein Thou haſt promiſed pardon to the penitent, ſtrength to the weak, and life to the dead. Faint is our gratitude, heavenly Father, compared with thy rich mercy, and feeble our accents of praiſe. But we hope to love Thee with greater ardor, and to ſhew forth thy loving kindneſs in nobler ſtrains, when we dwell in thy preſence, where there is fulneſs of joy.

P. Whilſt we live will we praiſe the Lord; we will ſhew forth the praiſes of our God, whilſt we have any being.

AFTERNOON

AFTERNOON SERVICE.

M. LET us lift up our hearts with our voices unto God in the heavens.

P. We lift them up unto the Lord.

M. Bleſs the Lord, O ye ſervants of the Lord; ſhew forth the honour of his name, and make his praiſe glorious.

P. We will bleſs the Lord at all times, his praiſe ſhall continually be in our mouths.

M. Give unto the Lord the glory due unto his name, and worſhip him in the beauty of holineſs.

P. It is right and meet ſo to do.

M. It is right and meet, and our indiſpenſable duty, with heart and voice, to bleſs and praiſe, worſhip and glorify, the one ſupreme, ſelf-exiſting, infinite and independant Being, the Fountain of life and immortality, the God and Father of the univerſe, to whom the heavens, and all the heavenly powers ſing praiſes: let me therefore beſeech you to magnify the Lord with me, and let us exalt his name together.

P. Be Thou exalted, O God, above the heavens, let thy glory be above all the earth.

Then

Then let the following Hymn upon the Divine Attributes, be recited by the Miniſter and People.

M. O Lord our God, Thou art very great: Thou art clothed with honour and majeſty.

P. Thou haſt prepared thy throne in the heavens, and thy kingdom ruleth over all.

M. Before the mountains were brought forth, or ever Thou hadſt formed the earth or the world, even from everlaſting to everlaſting Thou art God.

P. With Thee there is neither beginning of days, nor end of years.

M. Thou art nigh unto us, but we ſee Thee not; Thou workeſt on the right-hand and on the left, but we cannot perceive Thee.

P. Thou makeſt darkneſs thy ſecret place; the pavillion round about Thee is dark waters and thick clouds of the ſky.

M. With Thee the incorruptible God, there is no variableneſs, neither ſhadow of turning.

P. Thou art the ſame yeſterday, to-day, and for ever.

M. Heaven and the heaven of heavens cannot contain Thee, who filleſt heaven and earth with thy preſence.

P. Thou art not far from every one of us, for in Thee we live and move, and have our being.

M. All

M. All things are naked and open to thy view, and there is no creature that is not manifeſt in thy ſight.

P. Thou art a God who ſearcheſt the hearts and trieſt the reins, and knoweſt the thoughts of all the children of men.

M. Thou ruleſt by thy power for ever, and doſt whatſoever pleaſeſt Thee in heaven and on earth, in the ſea, and in all deep places.

P. Who is there, O Lord, in heaven or on earth, that can do according to thy works, and according to thy might?

M. O the depth of the riches both of thy wiſdom and knowledge!

P. To Thee the only wiſe Gods be honour and glory for ever and ever.

M. Who ſhall not fear Thee, O Lord, and glorify thy name, for Thou only art holy.

P. Thou canſt not look on iniquity, and art of purer eyes than to behold evil.

M. Righteous art Thou, O Lord, in all thy ways, and holy in all thy works.

P. Thy righteouſneſs is an everlaſting righteouſneſs, and thy law is the truth.

M. Thou art good and doeſt good: thy tender mercies are over all thy works.

P. Thy goodneſs, O Lord, endureth continually.

M. Thou art a God of truth and without iniquity, thy covenant Thou wilt not break, nor alter the word which is gone out of thy lips.

P. Thou

P. Thou remembereſt thy promiſe unto a thouſand generations, and wilt not ſuffer thy faithfulneſs to fail.

But who by ſearching can find out God? Who can find out Thee, the Almighty to perfection? Or who can ſhew forth all thy praiſe? We behold the monuments of thy power; we trace the footſteps of thy wiſdom; and every moment of our lives we partake of the riches of thy goodneſs; but none can ſay, how great and wiſe and good Thou art. Of Thee, thro' Thee, and to Thee, are all things; with Thee there is no variableneſs nor ſhadow of turning; and to Thee be all honour, and glory, and bleſſing, and praiſe, for ever and ever. *Amen.*

A Prayer.

ALMIGHTY and ever bleſſed Lord our God! Thou art greatly to be feared, and worthy to be had in the higheſt reverence in the aſſemblies of thy ſaints, and by all thoſe who are round about Thee. Under the moſt awful ſenſe of the glories of thy nature and the majeſty of thy kingdom, we thine unworthy ſervants deſire now with the deepeſt humility to bow down and worſhip at thy footſtool. Look merciful upon us from heaven, the habitation of thy holineſs, and enable us to pour out our ſouls before Thee, with that ſincerity and truth which Thou requireſt in all thoſe that approach Thee.

P. Let

P. Let the words of our mouths and the meditation of our hearts be acceptable in thy ſight, O Lord our Strength and our Redeemer.

Thou art the high and lofty one, who inhabiteſt eternity, and art of purer eyes than to behold iniquity. But though Thou art high, Thou haſt reſpect unto the lowly, Thou dwelleſt with him who is of a humble and contrite ſpirit, and haſt declared that unto this man wilt Thou look, even unto him that trembleth at thy word.

Enlighten our minds, O Lord, with the knowledge of thy will. Incline us to a dutiful and conſtant attention to all thy commandments. Awaken us faithfully to ſearch our hearts and to try our ways. Enable us to underſtand the errors of our lives, that we may be truly humbled under a ſenſe of our offences, and put away the evil of our doing from before thine eyes, and aſſiſt us ſo to bring forth the fruits which are meet for repentance, that we may have peace with Thee, through our Lord Jeſus Chriſt, and rejoice in hope of thy glory.

P. So we thy people will give Thee thanks for ever, we will ſhew forth thy praiſe unto all generations.

Create in us a clean heart, O God, and renew a right ſpirit within us. Let every ſinful deſire and affection be put far from us, and all our thoughts and purpoſes be brought into

ſubjection

ſubjection to thine authority. In all our ways may we acknowledge Thee as the God, whoſe we are, and whom it is our duty and wiſdom to ſerve. And impreſs on our minds ſuch a conviction of the righteouſneſs of thy precepts, the unſpeakable obligations by which we are bound to obey thy word, and thy great goodneſs to thoſe who love Thee, that we may be ever fervent in following thy pleaſure, and run the way of thy commandments with great delight.

P. Incline our hearts, O Lord, to love thy ſtatutes, and may we rejoice to keep them even unto the end.

May the love of Chriſt ſo conſtrain us, that we may live not to ourſelves, but to him who died for us and roſe again from the dead. Enable us ſo to diſcern the brightneſs of his example, the benefits of his goſpel, and the ineſtimable value of that glory to which he came to raiſe unworthy creatures, that we may thankfully receive that great ſalvation which he has ſet before us. Let the ſame mind which was in him, dwell in us alſo; that we may walk worthy of the vocation with which we are called, in all lowlineſs and long-ſuffering, forgiving one another, and loving one another, as he loved us, and gave himſelf for us. May the hope of that eternal life, which he has promiſed to all his faithful followers, incite us to purify ourſelves as he is pure, and ſo preſerve us from all the corruptions

tions which are in the world, that we may be ſincere and without offence till the day of his coming.

P. O grant that we may find mercy of the Lord on that day.

While we continue in this world, let thine eyes be over us for good, and ſo conduct us thro' the various changes of life, as Thou ſeeſt will be moſt profitable for us. We rejoice that our times are in thy hands, and amidſt all the darkneſs which hides future events from our ſight, we cheerfully commit ourſelves to thine ever righteous and merciful diſpoſal. Guard us, O Thou compaſſionate Father, from every thing which may be truly evil to us; vouchſafe us every real bleſſing; permit no temptation to come upon us but what we ſhall be able to bear: Preſerve us from the ſnares of proſperity, prepare us for the ſhocks of adverſity, and whatſoever ſufferings may be allotted us, impart to us thy powerful ſupport under them, and give us underſtanding rightly to improve them. Aſſiſt us dutifully to acquieſce in the moſt painful appointments of thy providence, ſatisfied that Thou knoweſt in every poſſible caſe what is beſt for thy creatures; and though our trials ſhould continue and be multiplied, help us to remain unſhaken in our devotedneſs to Thee, and willingly to endure all things, ſo that we may enjoy thy favour. Enable us in every

thing to give thanks. Let faith and patience have their perfect work, and may all the light afflictions of this world, finally work for us a far more exceeding and eternal weight of glory.

P. Guide us, O Lord, in all our ways, fit us for all thy will, and let thy mercy be upon us according as we hope in Thee.

So teach us to number our days, that we may apply our hearts unto wiſdom. Through all the viciſſitudes of this uncertain ſtate, may we look to that great change to which we are continually haſtening, and to that awful day of account which ſucceeds it. Let the proſpect of that great revelation of thy righteous judgment excite the lively concern of our ſouls to be found always ready. Fix the ſenſe of it, O gracious God, we entreat Thee, deep in every heart which is here before Thee. Grant that neither the cares, the pleaſures, or any of the concerns of this preſent world may betray us into a forgetfulneſs of the things which belong to our peace, and cauſe that day to come upon us unawares; but may we be ſober and watch unto prayer, that whenever we are called hence our end may be full of peace and hope. And when all thy children ſhall be gathered into one glorious aſſembly, to inherit the kingdom prepared for them, may we be found in that happy number and enter with them into the joy of our Lord. *Amen.*

A general

A general Prayer for all mankind.

MOST gracious God! who exerciſeſt loving-kindneſs in the earth, we offer up our ſupplications unto Thee for the whole race of mankind, that it may pleaſe Thee to bleſs them with all things pertaining to life and godlineſs. Pity the nations which are given up to idolatry, and are ignorant of that pure and ſpiritual worſhip which is due to Thee, the Father of ſpirits. Let the light of thy goſpel ſhine upon them, that they may know Thee, the only true God, and Jeſus Chriſt whom Thou haſt ſent. We alſo pray that an end may be put to thoſe miſeries and calamities in this lower world, which are occaſioned by the reſtleſs pride and ambition of any of its rulers, and that every nation under heaven may at length enjoy the bleſſings of peace and good government.

A Prayer for all Chriſtian Churches.

O God, who art the Author of peace and lover of concord, we beſeech Thee for all chriſtian churches, however diſtinguiſhed, that laying aſide all contentions about things not eſſential to chriſtianity, they may ſincerely endeavour to keep the unity of the ſpirit in the bond of peace. And where any have departed from the purity and ſimplicity of the goſpel, and have received for doctrines the commandments of men, awaken them to a

ſenſe of their errors, that they may return to the firſt and pureſt ſtate of chriſtianity. Let perſecution, ſpiritual tyranny, and uſurpation, be no longer practiſed or countenanced by any who call themſelves chriſtians. But grant that it may again become the diſtinguiſhing character of the diſciples of Jeſus, that they love one another. *Amen.*

A Prayer for Great Britain, &c.

O Lord, who art King of all the earth and and Governor among the nations, we earneſtly pray that Great Britain, and all the dominions thereunto belonging, may be under thy patronage and protection. Let thine eye be over us for good from the beginning of the year to the end thereof: And do Thou bleſs us with ſuch a temperature of air, and ſuch ſeaſonable weather, as may render our country healthful and fruitful. Grant that the full and uninterrupted enjoyment of our civil and religious liberty may be ſecured to us, and tranſmitted to the lateſt poſterity. And that our felicity may endure, let it be eſtabliſhed on the ſure foundation of religion and virtue. May the crying ſins of murder and adultery, fraud and theft, lying and falſe ſwearing, envy and covetouſneſs, ceaſe from among us, that God, even our own God may bleſs us and rejoice over us to do us good. *Amen.*

A Prayer

A Prayer for the King and Royal Family.

BLESS, we beſeech Thee, thy ſervant, our ſovereign King George. Give him wiſdom as an angel of light. May his government be a public bleſſing to this nation, and when Thou ſeeſt fit to remove from him a fading and corruptible crown, do Thou give him one that fadeth not away in the heavens. Bleſs, we beſeech Thee, the Queen, the Prince of Wales, and every branch of the Royal Family. Amidſt their worldly dignities and honours, may they be careful to glorify Thee, the God in whoſe hands their breath is, and whoſe are all their ways, that when this tranſitory life is at an end, they may enter into life everlaſting. Theſe ſupplications for ourſelves and our brethren of mankind, we preſent in the worthy name of thy beloved Son Jeſus Chriſt: In whoſe words we addreſs Thee, as

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done, in earth as it is in heaven. Give us day by day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

THE
MORNING SERVICE
For the fifth Sunday.

EXHORTATION.

MY chriſtian brethren, let us with ſorrow acknowledge before God, the apoſtacy and degeneracy of the human race: let us praiſe our heavenly Father for thoſe methods which he has taken to reſtore them to holineſs and happineſs, and eſpecially for the miſſion of his Son into our world, to redeem mankind from ſin and miſery, to renew the divine likeneſs in their ſouls and to raiſe them to immortality.

Then let the following Hymn of Praiſe, for the Bleſſings of Redemption, be recited by Miniſter and People.

M. THOU, O Lord, didſt at firſt make man upright. Thou didſt form him after thine own image, but he corrupted his ways, and by tranſgreſſing thy command, brought ſin and death into the world. Yet ſuch was thy boundleſs mercy and rich grace, that Thou didſt cheer thy penitent creatures with the hope of pardon, and promiſe that one deſcended from them, ſhould obtain the victory over their grand adverſary.

P. In

P. In the midſt of judgment, O Lord, Thou didſt remember mercy.

M. When the offspring of our firſt parents were multiplied on the face of the earth, they forgot Thee the Lord their Maker; their wickedneſs was great, the thoughts of their hearts were evil continually, and violence was in their hands. Then Thou didſt bring in the flood upon the world of the ungodly, but didſt deliver thy ſervant Noah and his family from deſolation.

P. Verily He is a God that judgeth in the earth. Verily there is a reward for the righteous.

M. When the cities of Sodom and Gomorrah had grievouſly tranſgreſſed thy commands, Thou, the righteous judge of the earth, didſt condemn them with an overthrow, making them an example to thoſe who ſhould after live ungodly; but Thou didſt deliver juſt Lot, whoſe righteous ſoul was vexed from day to day, at ſeeing and hearing their unlawful deeds.

P. The Lord knoweth how to deliver the ungodly out of temptation, and to reſerve the unjuſt unto the day of judgment to be puniſhed.

M. When, notwithſtanding thine awful judgments, men forſook the knowledge and worſhip of Thee, the only true God, and bowed down to idols, the work of their own hands; then in thy great wiſdom Thou didſt raiſe up Abraham thy ſervant. Thou didſt

bleſs

bleſs him exceedingly, and make of his family a great nation. Thou didſt commit unto thy choſen people the oracles of God, that they might be as a light ſhining amidſt the darkneſs and idolatry of the world.

P. We will meditate, O Lord, on all thy doings. We will praiſe Thee for thy wonders of old.

M. O Thou righteous Governor of the world! in former ages Thou didſt raiſe up thy ſervants the prophets, and ſend them to bear teſtimony againſt the ſins of mankind, ſaying, in thy name, do not that abominable thing which my righteous ſoul hateth. And Thou didſt favour thy choſen ſervants, with a diſtant view of that glorious Sun of righteouſneſs which was to ariſe upon our world.

P. Praiſed be God, that our eyes ſee, and our ears hear, thoſe things which prophets and righteous men of old deſired to ſee and hear, but did not.

M. When all fleſh had corrupted their way before Thee; when the Gentiles, amidſt all their wiſdom, knew not God; and when thine antient people, the Jews, had made void thy law through their traditions; then in the fulneſs of time, Thou didſt ſend thy beloved Son into the world to be a light to enlighten the Gentiles and the glory of thy people Iſrael.

P. Bleſſed be God, who, in ſundry times and in diverſe manners, ſpake unto the former generations of mankind

mankind by his ſervants the prophets, that he hath in theſe latter days ſpoken unto us by his Son Jeſus Chriſt, whom he hath appointed heir of all things.

M. O Thou benevolent Parent of thy creatures! Thou didſt ſo love the world, as to give thine only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For Thou didſt not ſend thy Son into the world to condemn the world, but that the world through him might be ſaved.

P. Herein is love, not that we loved God, but that he loved us, and ſent his Son to be the propitiation for our ſins.

M. Thou didſt ſend him to make known unto us his heavenly doctrines, to inſtruct us in his divine precepts, to guide us by his moſt excellent example, to aboliſh death, and to bring life and immortality to light.

P. Our ſouls ſhall magnify the Lord, and our ſpirits ſhall rejoice in the God of our ſalvation: for Thou haſt ſent thy Son Jeſus to bleſs us, in turning every one of us from our iniquities.

M. We praiſe Thee, O Thou God and Father of our Lord Jeſus Chriſt, that Thou haſt favoured us with the advantages of thy goſpel, thy holy day, thine ordinances, and thy Spirit; that we thro' patience and comfort of the ſcriptures, may have hope in this life, and be prepared for the ſecond coming of our Lord.

P. Praiſed

P. Praiſed be God, who hath bleſſed us with all ſpiritual bleſſings, in heavenly things, in Jeſus Chriſt his Son.

M. Bleſſing and honour, and glory and power, be unto Him that ſitteth upon the throne, and unto the Lamb, for ever and ever. *Amen.*

A Prayer.

WE bow our knees unto Thee, the Father of our Lord Jeſus Chriſt, of whom the whole family in heaven and earth is named; praying, that Thou wouldſt grant unto us, according to the riches of thy glory, to be ſtrengthened with might by thy Spirit in the inner man: that Chriſt may dwell in our hearts by faith: that we, being rooted and grounded in love, may be able to comprehend with all ſaints, what is the breadth and length, and depth and heighth, and may know the love of Chriſt which paſſeth knowledge.

P. Whom having not ſeen may we love; in whom, though now we ſee him not, yet believing may we rejoice, with joy unſpeakable and full of glory, receiving the end of our faith, even the ſalvation of our ſouls.

May we gird up the loins of our minds, be ſober and hope to the end, for the grace which is to be brought unto us at the revelation of Jeſus Chriſt; as obedient children, not faſhioning ourſelves according to ſinful luſts, but as he who hath called us is holy, ſo may we be holy in all manner of converſation. Enable

us

us to paſs the time of our ſojourning here in fear, to watch and pray that we enter not into temptation. And ſince we are redeemed from all vain converſation and ſinful practice by the precious blood of Chriſt, who came to purify unto himſelf a peculiar people zealous of good works, may our ſouls be purified in obeying the truth; and may we be formed to an unfeigned love of God and of our brethren.

P. Grant, heavenly Father! that we may always live mindful of that high and holy vocation wherewith we are called, that we may walk as children of light, and as we name the name of Chriſt may we depart from iniquity.

May we never forget that we are ſtrangers and pilgrims here on earth; that this is not our reſt, but that we are ſeeking for a city which hath foundations, whoſe builder and maker is God. And ſeeing we are compaſſed about with a great cloud of witneſſes, who have gone before us in the way of truth and holineſs, may we lay aſide every weight and the ſin which doth ſo eaſily beſet us, and run with patience the race that is ſet before us; looking unto Jeſus, the author and finiſher of our faith, who, for the joy that was ſet before him, endured the croſs, deſpiſing the ſhame, and is ſet down at the right-hand of the throne of God. May we alſo like him be found faithful unto death, that we may receive that crown of life which he hath promiſed to his diſciples.

P. May

P. May the examples of thy faithful ſervants, O Lord, direct and encourage us, and may the ſame mind be in us, which was alſo in Chriſt Jeſus our Lord.

And whilſt Thou art pleaſed, O Thou Author and Preſerver of life, to continue us in this world, may we not live in vain, but faithfully perform the duties of thoſe ſtations in which thy providence places us, and reſiſt the temptations which ariſe out of them. May we thankfully receive the comforts which our reſpective ſituations afford, and patiently ſubmit to thoſe inconveniences and trials which they call us to ſuſtain. If Thou art pleaſed to crown us with health and proſperity, may we not be high-minded, nor forget God, but may the voice of thankſgiving and praiſe be heard in our dwellings. And when Thou art pleaſed to viſit us with ſickneſs and adverſity and to chaſten us with fatherly correction, may we humble ourſelves under the mighty hand of God, and bow with ſubmiſſion to thy holy will.

P. O Thou righteous diſpoſer of all events, when Thou giveſt, may we praiſe Thee by our thankfulneſs, and when Thou takeſt away, may we praiſe Thee by our reſignation.

O Thou who art the Father of the ſpirits of all fleſh, and who hateſt nothing which Thou haſt made, may we love all thine offſpring and do good unto all our brethren, as we have opportunity. May all bitterneſs, and wrath,

and

and anger, and clamor, and evil-ſpeaking be put away from us, with all malice; and may we be kind one to another, tender-hearted, forgiving one another, even as God in Chriſt is ready to forgive us. May we therefore be followers of God, as dear children, and walk in love, as Chriſt alſo hath loved us, and given himſelf for us an offering and a ſacrifice to God for a ſweet ſmelling ſavour.

P. Whilſt we call ourſelves thy children, who makeſt thy ſun to riſe on the evil and the good, and ſendeſt rain on the juſt and the unjuſt, may we endeavour to be perfect in goodneſs and in love, as Thou our Father in heaven art perfect.

And ſince Thou haſt commanded that ſupplication, prayer, interceſſion, and giving of thanks be made for all men, we pray for kings and all that are in authority, and more eſpecially for thy ſervant George our king, that he may exerciſe the authority he is inveſted with, as remembering Thou haſt ſaid, he that ruleth over men muſt be juſt, ruling in the fear of God; and may religion and virtue flouriſh under his government. Let not the voice of curſing and ſwearing be any more heard in our ſtreets, nor thy holy and reverend name be any longer taken in vain; but may thy worſhip both in public and private be countenanced and practiſed by perſons of all ranks and conditions. May huſbands and wives live together with all conjugal fidelity, and in mu-

tual love and friendſhip. May children obey their parents, and may parents bring up their children in the nurture and admonition of the Lord. May ſervants be obedient and faithful to them that are their maſters according to the fleſh, as the ſervants of Chriſt doing the will of God from the heart: And may their maſters be juſt and kind to them, knowing that their maſter alſo is in heaven, with whom there is no reſpect of perſons. Finally we commend to thy Fatherly compaſſion, all the ſons and daughters of affliction and diſtreſs, praying that Thou wouldſt ſanctify their trials, and ſupport them under their ſorrows. All which we aſk through Jeſus Chriſt our only Mediator and Advocate. *Amen.*

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done, in earth as it is in heaven. Give us this day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

AFTERNOON

AFTERNOON SERVICE.

EXHORTATION.

KEEP thy foot, ſays the wiſe man, when thou goeſt into the houſe of God; let thine outward deportment be reſpectful and ſerious, expreſſive of the inward reverence of thy ſoul, and be more ready to hear than to give the ſacrifice of fools; for they conſider not that they do evil. But conſider *thou* that the eye of God is upon thee; that He cannot be deceived, and will not be mocked. In vain we draw near to Him with our mouths, and honour Him with our lips, if our hearts are far from Him. The hour is coming, ſays our Lord, and now is, in which the true worſhipers ſhall worſhip the Father in ſpirit and in truth, for the Father ſeeketh ſuch to worſhip Him. God is a Spirit, and they that worſhip Him, muſt worſhip Him in ſpirit and in truth.

Let us pray.

O Thou that heareſt prayer, unto Thee ſhall all fleſh come. Whenever thy creatures are diſpoſed to bend the ſuppliant knee in thy preſence, and to call upon Thee in ſincerity, Thou art ready to hear them: whenever they are inclined to render Thee

thanks for thy many bleſſings, Thou wilt accept of their praiſes: and when they are diſpoſed to offer the ſacrifices of humility and penitence, Thou wilt look upon them with favor and mercy.

P. Look down from heaven, the habitation of thy holineſs, and bleſs thy ſervants before Thee.

If we regard iniquity in our hearts, moſt holy Father, Thou wilt not hear us, for Thou art of purer eyes than to behold ſin. We are indeed ſinful creatures. We cannot waſh our hands in perfect innocence, and thus encompaſs thine altars, O Lord of Hoſts. Yet with ſincere and upright ſouls we would deſire to bow before Thee, the moſt high and holy Lord God. Believing that Thou art the rewarder of them that diligently ſeek Thee, and with charity and good will towards all our brethren, we now preſent our ſupplications at the throne of thy heavenly grace.

P. Unto Thee our God, we would lift up holy hands, without wrath and without doubting.

But how ſhall we, the children of ignorance, offer up our requeſts unto Thee. We know not, heavenly Father, what is good for us all the days of our vain life, which we ſpend as a ſhadow. Should we earneſtly pray for conſtant health and proſperity, we might implore a curſe inſtead of a bleſſing. Should we pray to be delivered from all affliction, we might deſire Thee to withhold from us the moſt

moſt wholeſome correction and the greateſt mercies. We cannot order our ſpeech before Thee by reaſon of darkneſs.

P. We know not how to pray, or what to pray for as we ought; may thy good Spirit, O Lord, help our infirmities.

Senſible of our own ignorance, and confiding in thy wiſdom and goodneſs, O our God, we leave ourſelves and all our concerns in thy hands. Yet permit us, with humble ſubmiſſion, to aſk of Thee our daily bread and whatever is needful for our bodies. Give us not poverty, leſt we be poor, and ſteal, and take the name of our God in vain; neither do we earneſtly ſeek for riches and the great things of this world, leſt we be full, and deny Thee, and ſay, who is the Lord? Grant unto us, if it be thy bleſſed will, health of body and ſoundneſs of mind. Beſtow upon us a contented and thankful heart. May we poſſeſs the friendſhip and eſteem of the wiſe and good, and make even our enemies to be at peace with us.

P. Moſt merciful Father, hear us in theſe our ſupplications for temporal bleſſings, if we aſk agreeably to thy will.

O our God, we come before Thee as ignorant creatures, and pray that our minds may be enlightened with the knowledge of thy truth. As weak and inſufficient for our own happineſs, ſtrengthen us with all might, and

be Thou the portion of our ſouls. As ſinful creatures, O do not condemn us, but ſpeak peace and pardon to our ſouls through thy beloved Son, who died the juſt for the unjuſt to bring us to God.

P. Having a High-prieſt who is touched with the feeling of our infirmities, we come to thy throne of grace, heavenly Father, that we may find mercy to pardon our ſins, and grace to help us in every time of need.

Grant unto us, O Thou God of all grace, that firm and lively faith in thy providence, and in the declarations of thy word, which may ſupport us under all preſent trials, and deliver us from anxiety reſpecting what is future. Grant us that ſtedfaſt belief in thoſe things which are not ſeen but eternal, which may render us ſuperior to all the changes of this mortal life. Give us all peace and joy in believing. Endue us with that hope which purifies the heart, which is an anchor of the ſoul ſure and ſtedfaſt, and which maketh not aſhamed at the hour of death.

P. By our faith and our hope may we glorify Thee our God, and have our converſation in heaven.

O heavenly Father, may we ever maintain ſuch a ſenſe of our frailty, and of the temptations that ſurround us, as may render us watchful and ſober. May we avoid all appearance of evil, and fear leſt a promiſe being left us of entering into reſt, we ſhould even ſeem to come

come ſhort of it. May we never give occaſion to the enemies of the Lord to blaſpheme, or cauſe thy good ways to be evil ſpoken of through our miſconduct or our folly. Endue us with holy reſolution and heavenly fortitude to reſiſt the moſt powerful temptations, and to diſcharge the moſt difficult duties. May the grace of God, which bringeth ſalvation, teach us to deny ungodlineſs and worldly luſts, to live ſoberly, righteouſly, and godly in this preſent world. Whatſoever things are true, venerable, juſt, pure, lovely, and of good report, theſe may we think of and practice.

P. May our light ſo ſhine before men, that they ſeeing our good works, may glorify Thee our Father who art in heaven.

And when we have done and ſuffered thy will here upon earth with ſincerity, though alas! with many imperfections: When we have finiſhed our earthly courſe and are drawing near the gates of death, may no unrepented ſins riſe up to our remembrance, and ſet themſelves in array againſt us. May our unallowed defects and imperfections, while they render us humble, not deprive us of peace and hope. May the cheering rays of thy mercy, O Lord, comfort our departing ſpirits, and may we have the teſtimony of our conſciences witneſſing in our behalf, that with ſimplicity and godly ſincerity, not with fleſhly wiſdom, but by the grace of God, we have had

our

our converſation in the world, Whenever we die, may we die in the Lord, and be received to thoſe manſions, where our ſun ſhall no more go down, nor our moon withdraw its light, where the Lord ſhall be our everlaſting light, and the days of our mourning be ended.

P. O grant us, moſt merciful Father, an abundant entrance into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.

The Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name; Thy kingdom come; Thy will be done, in earth as it is in heaven. Give us day by day our daily bread: and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

A Hymn of Praiſe.

M. PRAISE ye the Lord. Praiſe O ye ſervants of the Lord. Praiſe the name of the Lord.

P. Whilſt we live will we praiſe the Lord. We will ſing praiſes unto our God while we have any being.

M. When we awake in the morning refreſhed with ſleep: when we behold the goodly

goodly light of the ſun, and go forth to perform the duties and to enjoy the comforts of the day;

P. Our voice of thankſgiving ſhalt Thou hear in the morning, O Lord.

M. When Thou makeſt darkneſs and it is night: when we lie down on our bed in peace;

P. Then will we call to mind the bleſſings of the day, and praiſe Thee our God, who haſt provided ſleep for man.

M. When all nature ſmiles around us: when the earth is covered with verdure, and the trees with bloſſoms: when the birds warble their notes in thy praiſe, and innumerable creatures exult in thy goodneſs;

P. We alſo will join the chorus of nature, and teſtify that Thou art great and wiſe, that Thou art kind and faithful.

M. And in the barren months of winter, when the fields and the woods rejoice no longer, when the tuneful birds are ſilent, and many creatures are buried in forgetfulneſs,

P. Then our ſouls ſhall not forget Thee, nor ſhall our lips be ſilent in thy praiſe; for Thou crowneſt every ſeaſon of the year with thy goodneſs.

M. When Thou filleſt our cups with the bleſſings of life, and the voice of health and gladneſs is heard in our dwellings; when our path is pleaſant, our proſpects cheering, and our ſpirits lively,

P. Then

P. Then they ſhall be employed in ſhewing forth thy praiſes, O our God! for we walk in the light of thy countenance.

M. And when months of vanity and wearifome nights are appointed to us, when darkneſs encompaſſes the path in which we go, and dejection hangs upon our minds, when we can neither enjoy the bleſſings of life nor indulge thoſe lively affections towards Thee our Maker which we wiſh to indulge,

P. Even then we will praiſe Thee by our ſubmiſſion and reſignation to thy will.

M. Although the fig-tree ſhall not bloſſom, neither ſhall fruit be in the vines; though the labour of the olive ſhall fail, and the fields yield no meat; though the flock ſhall be cut off from the fold and there ſhall be no herd in the ſtalls,

P. Yet will we rejoice in the Lord, and joy in the God of our ſalvation.

M. Amidſt all the changes of this mortal life, and amidſt all the various diſpenſations of thy providence,

P. In all things will we give thanks and praiſe thy name.

M. Whilſt we live will we praiſe the Lord, and when we draw near to the gates of death; when theſe hands which have been lifted up to Thee ſhall be motionleſs, and theſe tongues which have declared thy praiſes ſhall be ſilent,

P. Still

P. Still we will praiſe Thee, O our heavenly Father! in our thoughts, and this ſhall be the grateful ſong of our hearts, thanks be unto God who giveth us the victory through our Lord Jeſus Chriſt.

M. But the grave ſhall not put an end to our ſongs of thankſgiving; we will ſing praiſes unto our God whilſt we have any being; and bleſſed be thy name, O Thou Fountain of life! our being will never ceaſe. When our voice is entirely loſt in death, and our mortal powers are no longer active,

P. Then with more noble powers and in heavenly ſtrains, we will praiſe Thee our God, and this ſhall be our grateful ſong, Thou didſt lead us forth by the right way to thine heavenly kingdom.

M. Bleſſing and glory, and wiſdom, and thankſgiving, and honour, and power, and might be aſcribed unto Thee our God, for ever and ever.

P. Amen and Amen.

ADDITIONAL

ADDITIONAL
HYMNS of PRAISE,
Which may be uſed occaſionally.

EXHORTATION.

THE moſt High God, the Poſſeſſor of heaven and earth, is not confined to temples made with hands, neither is He worſhipped with mens hands as though he needed any thing, ſeeing He giveth to all, life and breath and all things. The moſt melodious ſounds, the moſt fragrant incenſe, and the moſt coſtly oblations, afford no gratification to Him, for he is a Spirit. The whole univerſe is his temple, and the ſacrifice which he accepteth is the homage and obedience of the heart. Let us then celebrate the praiſes of that Being in whom all creatures live and move, whoſe preſence is the life, the ſupport, and the joy of creation.

HYMN I.

O Give thanks unto the Lord, for He is good,
For his mercy endureth for ever.
O give thanks unto the God of gods,
For his mercy endureth for ever.
O give thanks to the Lord of lords,
For his mercy endureth for ever.

To

To Him that by wiſdom made the heavens,
For his mercy endureth for ever.
To Him that ſtretched out the earth above the waters,
For his mercy endureth for ever.
To Him that made great lights, the ſun to rule the day, the moon and ſtars to rule by night,
For his mercy endureth for ever.
Who giveth food to all fleſh,
For his mercy endureth for ever.
O give thanks unto the God of heaven,
For his mercy endureth for ever.
Praiſe ye the Lord. Praiſe ye the Lord from the heavens; praiſe Him in the heights.
Praiſe ye Him, all his angels; praiſe ye Him, all his hoſts.
Praiſe ye Him, ſun and moon; praiſe Him all ye ſtars of light Praiſe Him, ye heavens of heavens and ye waters that be above the heavens.
Let them praiſe the name of the Lord, for he commanded and they were created.
Praiſe the Lord from the earth, ye dragons and all deeps.
Fire and hail, ſnow and vapour, ſtormy wind fulfilling his word.
Mountains and all hills, fruitful trees and all cedars.
Beaſts and all cattle, creeping things and flying fowl.

Kings of the earth and all people, princes and all judges of the earth.

Both young men and maidens, old men and children.

Let them praiſe the name of the Lord; for his name alone is excellent, his glory is above the earth and heaven.

HYMN II.

PRAISE ye the Lord. I will praiſe the Lord with my whole heart, in the aſſembly of the upright and in the congregation.

The Lord our God is above all lords, ſtrength is his, and glory, and power everlaſting.

He created all things by the breath of his mouth; He laid the foundations of the earth; He ſtretched out the line thereof.

Then the morning ſtars ſang together, and all the ſons of God ſhouted for joy.

God thundereth marvellouſly with his voice: great things doth He which we cannot comprehend.

He ſaith to the ſnow, be thou upon the earth; likewiſe to the ſmall rain and to the great rain of his ſtrength.

By the breath of God, froſt is given, and the breadth of the waters is ſtraightened.

He ſealeth up the hand of every man, that all men may know his work.

Hearken unto this, O man, ſtand ſtill and conſider the wondrous works of God.

But

But as to the Almighty, we cannot find him out: He is beyond all our thoughts.

But He knoweth the way that I take.

For his eyes are upon the ways of man, and he ſeeth all his goings.

There is no darkneſs nor ſhadow of death where the workers of iniquity may hide themſelves.

Let not the wicked ſay, How doth God know, and is there knowledge in the moſt High?

He that planted the ear, ſhall He not hear? He that formed the eye, ſhall He not ſee?

The ways of man are before the eyes of the Lord, and he pondereth all his goings.

The Lord is a God of knowledge, and by Him actions are weighed.

Yea, the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts.

Shall not his excellency make us afraid, and his dread fall upon us?

If I be wicked, woe unto me. If I be righteous, yet will I not lift up mine head.

All my thoughts are before Him. According to the multitude of thy mercies, judge Thou me, O my God.

HYMN III.

TOUCHING the Almighty, we cannot find him out. He is excellent in power, and in judgment, and in plenty of juſtice.

For who in the heavens can be compared unto the Lord? Who among the ſons of the mighty can be likened unto our God?

How great are his ſigns, and how mighty are his wonders! He is the living God and ſteadfaſt for ever.

His kingdom is that which ſhall not be deſtroyed; and his dominion ſhall be even unto the end.

And He changeth the times and ſeaſons. He removeth kings and ſetteth up kings.

We extol and honour the King of heaven, all whoſe works are truth, and his ways judgment, and thoſe that walk in pride He is able to abaſe.

He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing.

He delivereth and reſcueth, and worketh ſigns and wonders in heaven and in earth.

He bindeth up the waters in his thick cloud, and the cloud is not rent under them.

He holdeth back the face of his throne, and ſpreadeth his cloud upon it.

Who ſhaketh the earth out of her place, and the pillars thereof tremble.

The pillars of heaven tremble, and are aſtoniſhed at his reproof.

He divideth the ſea with his power, and by his underſtanding he ſmiteth through the proud.

By his Spirit He hath garniſhed the heavens, his hand hath formed the crooked ſerpent.

Lo,

Lo, theſe are part of his ways; but how ſmall a portion is heard of Him. The thunder of his power who can underſtand?

God hath ſpoken once, twice have I heard this, that power belongeth unto God.

The Lord bringeth the counſel of the heathen to nought. He maketh the devices of the people of none effect.

The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.

He is wiſe in heart, and mighty in ſtrength; who hath hardened himſelf againſt Him and proſpered?

Surely the wrath of man ſhall praiſe Him, and the remainder of wrath will He reſtrain.

If we ſpeak of ſtrength, lo! He is ſtrong: and if of judgment, who is a king beſides our God?

Behold He taketh away, who can hinder Him? Who will ſay unto Him, what doſt Thou?

He revealeth the deep and ſecret things, He knoweth what is in darkneſs, and the light dwelleth with Him.

He giveth wiſdom to the wiſe, and knowledge to them that know underſtanding.

Far be it from God that He ſhould do wickedly, and from the Almighty that He ſhould commit iniquity.

Yea, ſurely God will not do wickedly, neither will the Almighty pervert judgment.

Sing unto the Lord, O ye ſaints of his, and give thanks at the remembrance of his holineſs.

HYMN IV.

PRAISE ye the Lord, for it is good to ſing praiſes unto our God; for it is pleaſant, and praiſe is comely.

Great is our Lord, and of great power: his underſtanding is infinite.

The Lord lifteth up the meek: He caſteth the wicked down to the ground.

He healeth the broken in heart and bindeth up their wounds.

He telleth the number of the ſtars: He calleth them all by their names.

Sing unto the Lord with thankſgiving; ſing praiſes unto our God:

Who covereth the heaven with clouds, who prepareth rain for the earth, who maketh graſs to grow on the mountains.

He giveth unto the beaſt his food, and to the young ravens which cry.

He delighteth not in the ſtrength of the horſe: He taketh not pleaſure in the vigour of a man.

The Lord taketh pleaſure in them that fear Him, in thoſe that hope in his mercy.

Praiſe the Lord, O ye nations, praiſe thy God, O Britain.

For he hath ſtrengthened the bars of thy gates; He hath bleſſed thy children within thee.

He

He maketh peace in thy borders, and filleth thee with the fineſt of the wheat.

He ſendeth forth his commandment upon earth, his word runneth very ſwiftly.

He giveth ſnow like wool; He ſcattereth the hoar froſt like aſhes.

He caſteth forth his ice like morſels: who can ſtand before his cold?

He ſendeth out his word and melteth them: He cauſeth his wind to blow and the waters flow.

He ſheweth his word unto Britain, his ſtatutes and his judgments unto his people.

He hath not dealt ſo with every nation, and as for his judgments, they have not known them. Praiſe ye the Lord.

A MEDITATION

A

MEDITATION AND PRAYER,

Which may be uſed before public worſhip begins.

HOW aweful, O my ſoul, is this place! This is none other than the houſe of God, and this is the gate of heaven. If thou improveſt divine ordinances, the gates of immortal life will be opened to thee; if thou neglecteſt them thou wilt periſh. May the conſideration that Thou, O God, ſeeſt me, deeply impreſs my ſoul, and render me ſincere and upright before Thee. O God of mercy, pity my weakneſs; enable me to baniſh vain thoughts, to preſent my ſupplications and thankſgiving with true devotion; and ſo to hear thy holy word that my ſoul may live, that I may obtain the bleſſing from Thee, even life for evermore.

A Prayer which may be uſed after public worſhip.

O Father of lights and God of all grace! as the rain cometh down and the ſnow from heaven and returneth not thither, but watereth the earth and maketh it fruitful, ſo may thy word be which hath this day gone forth from thy ſervants; may it not return unto Thee void, but proſper in the thing whereto Thou haſt ſent it. Paul planteth,

and

and Apollos watereth, but Thou, O Lord, giveſt the increaſe. Therefore unto Thee, I look up for thy bleſſing. May the religious ſervices in which I have this day engaged, increaſe my knowledge, my faith, and holineſs. May they fortify me againſt the temptations of ſin, and fit me for the performance of every duty, and all the praiſe ſhall be to thine excellent name, through Jeſus Chriſt.

An Exhortation which may be uſed before reading the Scriptures.

SINCE we are favoured with the revealed will of God, let us receive that which we hear, not as the word of men, but as it is in truth, the word of God, which will effectually work in them that believe. Bleſſed is he that readeth, and they that hear the words of the holy Scriptures, and keep thoſe things which are written therein. Therefore let us receive with meekneſs and all readineſs of mind the engrafted word which is able to ſave our ſouls. For this is the word and will of God which all the adverſaries of it ſhall not be able to gainſay or reſiſt, by which alſo we ſhall be ſaved, if we believe and obey from the heart that form of doctrine delivered to us therein.

* Note to p. 17. *This to be uſed when any deſire to return public thanks.*

Thankſgiving

Thankſgiving for a woman after child-bearing.

MOST gracious God! we thank Thee for thy great mercy vouchſafed to thy ſervant, whom Thou haſt delivered from the pain and peril of child-birth. It was thy power that preſerved her, thy hand that ſupported and thy goodneſs that redeemed her, when pain and ſorrow laid hold upon her. May a grateful remembrance of thy goodneſs diſpoſe her to a cheerful obedience to thy laws; and may that life which Thou haſt ſpared (and that infant life which Thou haſt given) be evermore devoted to thy ſervice. *Amen.*

Note. *The Hymns of Praiſe in the firſt and fifth morning ſervices are ſuitable for Chriſtmas-day; that in the Sacramental ſervice, for Good-Friday; and that in the third morning ſervice, for Eaſter Sunday. Moſt if not all the Hymns of Praiſe, and ſome of the Prayers, might be uſed in Sunday Schools and in family worſhip. The Maſter of a family officiating as a Prieſt in his houſehold, and the other members of it joining in the reſponſes, would, perhaps, render family worſhip more intereſting and more edifying.*

AN

AN OFFICE

FOR THE

Adminiſtration of Infant Baptiſm.

OUR bleſſed Lord, after his reſurrection from the dead, commanded his apoſtles, ſaying: Go ye and proſelyte (or make diſciples of) all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit. This may be conſidered as a general command to all the ſucceeding miniſters of religion.

And there are two circumſtances which lead us to ſuppoſe that our divine Maſter meant to include children in the commiſſion which he gave his apoſtles to baptize. One ariſes from the nature of the ordinance, which is an introduction to the chriſtian religion, and in this reſpect reſembles circumciſion, which was an introduction to the jewiſh religion, and a ſeal of that covenant which God made with his antient people. When perſons became proſelytes to judaiſm, not only they, but the young branches of their families had this rite adminiſtered to them, and as the diſciples of our Lord were Jews, it is highly reaſonable to ſuppoſe that they would take his command in the ſame extenſive ſenſe, and conclude that they

they were not only to baptize thoſe who profeſſed faith in Chriſt, but alſo their children. The other circumſtance in favor of Infant Baptiſm ariſes from the diſciples of our Lord baptizing whole houſholds when the heads of families embraced chriſtianity, and its having been the general practice in the chriſtian church.

We may further obſerve that the Divine Being has manifeſted his regard for the children of his ſervants by many promiſes, and that his beloved Son, when he dwelt in our world, ſaid, Suffer little children to come unto me and forbid them not, for of ſuch is the kingdom of heaven. We therefore believe that we act in a manner agreeable to his compaſſionate nature, and ſuitable to the gracious deſign of his religion, when we bring little children to him in this ordinance.

And ſurely parents may receive ſatisfaction and comfort from devoting their offspring to God in the bond of the chriſtian covenant, and in having this ordinance adminiſtered to them as an outward ſign of their intereſt in the bleſſings of that covenant. They may reflect with pleaſure that the Father of the univerſe does not regard their tender offspring as unworthy his notice, and that the Saviour of men is diſpoſed to bleſs them. They may come to God in this ordinance, and ſay, We are thine, O Lord, and the child which Thou haſt

haſt given us is thine. To thy ſervice we devote *him*, and to thy diſpoſal we reſign *him*.

Thus the ordinance of baptiſm may be conſidered as a great privilege, as miniſtering comfort and joy to believing parents. It alſo reminds them of the duty which they owe to God and their offspring. It calls upon them to train up their children as the members of that chriſtian church into which they are initiated, and it points out to them that holineſs which the goſpel requires of it's profeſſors; for water is an outward ſign, and a proper emblem of inward purity. Children are baptized into the name of the Father, and of the Son, and of the Holy Spirit. They are introduced to that chriſtian diſpenſation, which proceeded from the Father as it's original author, which was publiſhed by the Son, and confirmed by the miraculous gifts of the Holy Spirit.

My chriſtian Brethren, you bring your child to this ordinance, not to make any promiſes in *his* name, for before *he* knows the difference between good and evil, how can you engage that in *his* future conduct *he* ſhall chuſe the good and refuſe the evil? But you come to devote your child to that Being from whom you received *him*. You come to implore the bleſſing of God, and you wiſh for the prayers of your fellow chriſtians in *his* behalf. You come not to enter into any engagements for

his future conduct, which you are not able to fulfill, but to form thoſe engagements for yourſelves which you may comply with; that you will inſtruct your child in the principles of the chriſtian religion, when *he* is capable of inſtruction; and that, as you have devoted *him* to God in this ſolemn and public manner, you will bring *him* to the houſe of God, when *he* attains a proper age, in order to learn *his* duty.

Let me then aſk you, my Brethren, as in the preſence of God, whether it is your ſincere deſire to devote and reſign this child to *his* Maker?

Anſwer. *This is our deſire.*

Is it your purpoſe to inſtruct *him* in the chriſtian religion, and teach *him* to keep God's holy will and commandments?

Anſwer. *This is our ſincere purpoſe.*

Then the Miniſter, receiving the child from one of his parents, after aſking what his name is, ſhall apply water to him; ſaying, N. *I baptize thee into the name of the Father, the Son, and the Holy Spirit. Then delivering the child to the parents, he may addreſs them with the following or any other exhortation.*

Receive, my brethren, this child as the gift of God, or rather as a truſt, a moſt important truſt which He has committed to your care; ſaying, by the voice of his providence, take this child, and train *him* up in my ſervice, and for the enjoyment of my favour.

What

What truſt, my brethren, can be more important than that of an immortal ſoul, capable of knowledge and holineſs; a ſoul for which Chriſt died, which is capable of riſing to the dignity of an angel, and born to live for ever? And which, on the other hand, is brought into a world of ſin and temptation, is in danger of wandering into the paths of vice, and of being doomed to an abode with wicked and miſerable ſpirits. Whether it ſhall enjoy this honour and happineſs, and eſcape this ſhame and miſery, depends in ſome meaſure, it depends in a great meaſure upon you. It is to you that God has committed this important truſt, and it is from you that He will require an account of the manner in which it has been performed.

Be careful then, my brethren, early to impreſs your child with a love of truth and an abhorrence of falſhood. Teach him to reverence God, and to be juſt to man; to walk humbly before his Maker, and to practice kindneſs to his fellow creatures. Train him up in habits of diligence and ſobriety. Check the firſt appearance of what is evil, and encourage the firſt dawning of what is good. Endeavour to convince *him* that it is *his* happineſs, as well as *his* duty, to fear God and keep his commandments.

Be therefore thus watchful over this precious charge of heaven committed to you, that

it receive no injury in your hands. And ſow in *him* betimes the ſeeds of piety, charity, ſincerity, and all goodneſs; for otherwiſe the weeds of evil will ſpring up of courſe in ſuch a world as this, which afterwards it will be difficult to root out.

To this early care of inſtructing your child, muſt be added your own invariable good example, that *he* may not be witneſs to any paſſionate, profane words, any violation of truth, or unſeemly behaviour; and that the name of God in particular be never mentioned before *him*, but with the utmoſt ſerioufneſs and reverence; becauſe it is by imitation chiefly that our characters are inſenſibly formed from our infancy.

Great prudence, care, and diligence are indeed neceſſary in the religious education of children; yet, my brethren, you have the ſtrongeſt motives to exerciſe theſe: for if the preſent comfort and everlaſting welfare of your child be precious in your ſight, if it be the greateſt joy of parents to poſſeſs dutiful and virtuous children, if there be any honour in being able to ſay on the great day of account, here are we, O Lord! and the child which Thou haſt given us, faithful in thy ſervice and fitted for thy preſence, if there be any pleaſure in ſeeing and enjoying, thro' eternal ages, the fruits of your pious care, then ſurely you will live mindful of the obligations which you have

now

now laid yourſelves under, and faithfully diſcharge the truſt which God has repoſed in you. May He direct and bleſs your endeavours.

Let us pray.

ALMIGHTY and ever-bleſſed God! by whoſe providence the different generations of mankind are raiſed up to know Thee and to enjoy thy favour for ever; Grant that this child, now dedicated to Thee as a member of the church of Chriſt, may be endued with heavenly virtues, and be in the number of thoſe who ſhall be everlaſtingly ſaved thro' thy mercy. For this end, we entreat thy bleſſing upon theſe thy ſervants, who have now ſolemnly engaged to inſtruct *him* in thy holy truth; that they may be enabled to diſcharge their great truſt with diligence and fidelity, and may have the comfort of beholding the fruits of their pious labours, in the religious improvement of their offſpring. Finally, we give Thee humble thanks, O heavenly Father, for all of us now aſſembled before Thee, that Thou haſt vouchſafed to call us to the knowledge of thy grace, and to faith in Thee: increaſe this knowledge and confirm this faith in us evermore; that we may be enabled to mortify all our evil and corrupt affections, and daily proceed in all virtue and godlineſs of living, till we come to that eternal kingdom which Thou haſt promiſed by Chriſt our Lord. *Amen.*

AN OFFICE

FOR

The Adminiſtration of the Lord's Supper.

OUR bleſſed Lord, the ſame night in which he was betrayed, took bread, and when he had given thanks he brake it, and ſaid, this is my body which is broken for you, this do in remembrance of me. In the ſame manner alſo he took the cup when he had ſupped, ſaying, this cup is the new teſtament (or new covenant) in my blood; this do ye, as oft as ye drink it, in remembrance of me: for as often as ye eat this bread and drink this cup, ye do ſhew forth the Lord's death till he come. 1 *Cor.* xi. 23,—26.

We are therefore called upon, by that allegiance which we owe to our Lord, and by that gratitude which is due to our kind Maſter and Friend, to obey his dying injunction, to comply with his laſt requeſt. But the apoſtle Paul exhorts us to examine ourſelves, to examine with what views and diſpoſitions we engage in this ordinance, before we eat of this bread and drink of this cup. Let us then examine whether we truly repent of our paſt ſins, and reſolve to walk in newneſs of life; whether we have a lively faith in the mercy of God

through

through Chriſt, with a thankful remembrance of the death of our Saviour; and whether we are in charity with all our fellow creatures: for theſe are the diſpoſitions which it becomes us to indulge, when ſitting down at the table of our Lord.

As the profeſſors of that religion which proclaims peace on earth and good-will towards men, we ſhould indulge kindneſs and charity. And more eſpecially when we come to this ordinance, as ſinful creatures, to commemorate a ſacrifice which was offered for our ſins, and to put in our humble claim to forgiving mercy, in theſe circumſtances we ſhould more eſpecially be careful to indulge a charitable and forgiving ſpirit towards all our brethren of mankind. For one man to bear hatred againſt another, and yet to ſeek pardon from the Lord; to ſhew no mercy to a man like himſelf, and yet to aſk forgiveneſs of his own ſins, is quite inconſiſtent and altogether unchriſtian. And our Lord has ſaid, if thou bring thy gift to the altar, and there remembereſt that thy brother hath aught againſt thee, go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. For do not imagine that your common Parent will accept of any oblation or religious ſervice, whilſt you are unjuſt or uncharitable to any of his offſpring.

In order to engage worthily in this ordinance we muſt alſo truly repent of our paſt ſins.

ſins. And what can tend to impreſs us with a deeper ſenſe of the evil of ſin, than to behold Jeſus, with an eye of faith, evidently ſet forth, as it were, crucified among us? Here we are led to regard ſin, not only as offenſive in the ſight of God, and the bane of our own happineſs, but as the cauſe of thoſe dreadful ſufferings which our beloved Maſter endured, when he came to put it away by the ſacrifice of himſelf. Whilſt we look to a bleeding Redeemer, and behold perfect innocence ſuffering for guilty man, muſt we not regard him as ſaying, O crucify me not afreſh by your ſins! And muſt we not reply? Bleſſed Jeſus, we abhor the thought of ſuch cruelty and ſuch ingratitude; thou haſt ſuffered enough for the ſins of men; and we will not crucify thee again by our tranſgreſſions.

And whilſt we reſolve to forſake every ſin, it muſt be our firm purpoſe to walk in newneſs of life, and to yield a chearful obedience to all God's commands. For Chriſt gave himſelf for us, not only that he might redeem us from all iniquity, but to purify unto himſelf a peculiar people zealous of good works. Whilſt the ſufferings of Chriſt ſhould fill us with a deep ſenſe of the evil of ſin, and an abhorrence of all iniquity, his precepts and example ſhould inſpire us with zeal in the ſervice of God, with reſignation to his will, and with charity to man.

In

In this ordinance it becomes us to expreſs and to cheriſh a grateful remembrance of Chriſt, and more eſpecially of his dying love. And in order to make us ſenſible of our obligations to him, let us conſider for a moment what our ſituation would be without a Saviour and his goſpel, and the great benefits that we enjoy in conſequence of them. Though endued with reaſon, we ſhould wander in the path of ignorance; conſcious of ſins, we could have no aſſurance of God's forgiving mercy; liable to afflictions, we ſhould have no ſolid ſupport under them; and with the proſpect of death we could have no certain hope of a reſurrection to immortal life. Such would be our ſituation if ſtrangers to a Saviour and his goſpel. But now, though we are in a ſtate of ignorance, we poſſeſs heavenly light to direct us; though we muſt appear before God as ſinful creatures, we are cheered with the promiſe of forgiving mercy upon our repentance; though we are expoſed to ſorrows, we are informed by the goſpel of Chriſt that they are intended to work out for us eternal glory; though we are in a ſtate of temptation, we have the promiſe of divine ſuccour; and though we are liable to death, we behold with an eye of faith, the gates of immortality open to us. For theſe bleſſings, under God, the fountain of all good, we are indebted to his beloved Son. And ſhall we not think of his bene-

benevolence, and commemorate his kindneſs with grateful hearts? Had he ſuffered nothing in order to procure theſe ineſtimable bleſſings for us, great would have been our obligations, and well might we have remembered him with thankfulneſs every day of our lives. But, O think, my Chriſtian Brethren, what he endured in order to make us partakers of pardoning mercy, ſanctifying grace, and eternal life. He exchanged heaven for earth, the form of God for the form of a ſervant, and a ſtate of glory for ignominy and reproach. He became a man of ſorrows that we might rejoice, He was wounded for our tranſgreſſions that we might be delivered from all puniſhment. He died that we might not die for ever.

The goodneſs of God is manifeſt in all his works, and the whole creation affords a diſplay of it. But if ever goodneſs appeared with peculiar luſtre; if ever divine benevolence ſhone with ſuperior glory; if ever ſovereign mercy diſplayed itſelf in its moſt attractive charms; it was then, O my ſoul, when He gave the godlike commiſſion to his only Son, to become thy Saviour, and ſent him into the world to offer and procure for thee eternal redemption. Every part of this ſalvation, and every circumſtance attending it, points out amazing generoſity and boundleſs grace. The Son of God becomes incarnate and dwells with

with men upon earth: Heavenly light and divine truth are conveyed by him: Precious promiſes are given: Precepts of everlaſting righteouſneſs are eſtabliſhed: A new covenant is confirmed and ratified: The curſe, the ſhame and the agony of the croſs are endured for us; and ſins are forgiven through him. In this ſalvation, Chriſtians, the dignity and pleaſures of a divine life are reſtored; the lively image of God is impreſſed; hope triumphs in the breaſt; peace with God and freedom of acceſs to Him are reſtored. Victory over death, the honours of a glorious reſurrection, immortality conferred, and the happineſs of heaven, all ſhew the unſpeakable love of God, and the compaſſion of the Redeemer; all are compriſed in this one ſhort and plain, but comprehenſive and delightful truth, that Chriſt came into the world to ſave ſinners. And ſhall we not at once ſay, with the utmoſt joy and thankfulneſs, Lord, I confeſs and embrace the heavenly truth; I adore the ſovereign mercy that ſhines in it; and with all the powers of my ſoul, accept the ſalvation that is offered me.

Hoſannah to the Son of God, who comes with theſe bleſſings into our miſerable world. Salvation is connected with his very name; and redemption is the glory of his amiable character.

Then

Then the following Hymn of Praiſe to the Redeemer, or part of it, may be recited by the Miniſter and People.

PART I.

M. O Thou Son of God and Redeemer of men! angels celebrated thy manifeſtation in the fleſh with ſongs of joy, ſaying, Glory to God in the higheſt, on earth peace, good-will towards men.

P. Thy name is called Jeſus, becauſe thou ſaveſt men from their ſins.

M. Darkneſs covered the earth, and groſs darkneſs the people; but at thy coming they that walked in darkneſs ſaw a great light, and upon them that dwelt in the land of the ſhadow of death, did the light ſhine.

P. The Lord thy God did anoint thee to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound.

M. Then the blind received their ſight; the lame walked; the deaf heard! the dead were raiſed to life; and Thou didſt preach the goſpel to the poor.

P. Thou gaveſt light to thoſe who were ſpiritually blind. Thou ſpakeſt comfortable words to the penitent and the mourners in Zion, and didſt guide ſinners in the way of ſalvation.

M. The children of men were ſcattered abroad as ſheep having no ſhepherd, and it was

was thy gracious invitation: Come unto me all ye that labour and are heavy laden, and I will give you reſt.

P. It was thy gentle command; Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye ſhall find reſt to your ſouls.

M. The Spirit of the Lord did reſt upon thee; the ſpirit of wiſdom and underſtanding; the ſpirit of counſel and of might; the ſpirit of knowledge and the fear of the Lord.

P. Righteouſneſs was the girdle of thy loins, and faithfulneſs was the girdle of thy reins.

PART II.

M. O Thou Holy One of God, thou didſt no ſin, neither was guile found in thy mouth.

P. Thou waſt holy, harmleſs, undefiled, and ſeparate from ſinners.

M. Yet thou didſt endure the contradiction of ſinners againſt thyſelf.

P. Falſe witneſſes alſo did riſe up againſt thee. They laid things to thy charge that thou kneweſt not.

M. It was thy meat and drink to do the will of thy heavenly Father, yet they accuſed thee of blaſphemy.

P. Thou didſt not ſtrive, nor cry, neither did any man hear thy voice in the ſtreets, yet they accuſed thee of ſedition.

M. They ſpake againſt thee with falſe tongues, and encompaſſed thee about with

words of hatred, and fought againſt thee without a cauſe.

P. Thou waſt deſpiſed and rejected of men, a man of ſorrows and acquainted with grief.

M. Thou didſt give thy back to the ſmiters, and thy cheeks to them that plucked off the hair; nor didſt thou hide thy face from ſhame and ſpitting.

P. The children of men hid their faces from thee. Thou waſt deſpiſed and they eſteemed thee not.

M. But thou waſt wounded for our tranſgreſſions: Thou waſt bruiſed for our iniquities.

P. The chaſtiſement which was to procure peace for us, was upon thee, and with thy ſtripes we are healed.

M. All we like ſheep had gone aſtray, and the Lord did lay upon thee the iniquity of us all.

P. Thou waſt led as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo thou didſt not open thy mouth.

M. On the croſs thou didſt forgive and pray for thy murderers, and with reſignation to thy heavenly Father, thou didſt bow thine head and give up the ghoſt.

PART III.

O Lamb of God who takeſt away the ſins of the world, thou didſt lay down thy life for us.

P. By

P. But the Lord thy God did not leave thy ſoul in hell.

M. Neither did he ſuffer thee his holy one to ſee corruption.

P. By thy reſurrection from the dead thou waſt declared to be the Son of God with power.

M. Becauſe thou didſt humble thyſelf and become obedient unto death, even the death of the croſs, therefore God hath highly exalted thee and given thee a name which is above every name.

P. He hath appointed thee to be a Prince and a Saviour to give repentance and remiſſion of ſins to all that believe in and obey thee.

M. Though we have not ſeen, we love thee, O thou Saviour of men! and though now we ſee thee not, yet believing we rejoice with joy unſpeakable and full of glory.

P. For thou art a compaſſionate High Prieſt, who art touched with the feeling of our infirmities, and makeſt interceſſion for us.

M. We will remember thee, O thou crucified Saviour, and mourn on account of ſin, which was the cauſe of thy ſufferings.

P. We will remember thee, O thou conquering Redeemer, and commemorate with joy the victory which thou haſt gained for us.

M. Hail! thou Redeemer of men, thou reſtorer of order, thou vanquiſher of ſin and death. We hail thee welcome to the abode of thy Father, where thou prepareſt manſions for thy diſciples.

P. And we will hail thee welcome when thou ſhalt return the ſecond time, without a ſin offering, for the compleat ſalvation of thy followers.

M. Worthy is the Lamb that was ſlain to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

P. For thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

M. Let every creature which is in heaven, and in the earth, and under the earth, and ſuch as are in the ſea and all that are in them, ſay; Bleſſing, and honour, and glory, and power, be unto Him that ſitteth upon the throne, and unto the Lamb, for ever and ever. *Amen.*

Then the Miniſter taking the bread, ſhall ſay;

Our Lord when he took the bread gave thanks, let us imitate his example.

BLESSED be Thou, O Lord our God, the King of the world, who bringeſt forth bread out of the earth. We thank Thee, heavenly Father, for bread, which ſtrengtheneth man's heart. More eſpecially do we thank Thee for that bread which cometh down from heaven to nouriſh and ſupport our ſouls in faith and in all goodneſs. We thank thee for the unſpeakable gift of thy Son, and that mighty train of bleſſings which he has brought with him. Grant, we beſeech Thee,

Thee, that whilſt we partake of this memorial of his body, which was broken for us, we may thankfully remember his dying love, and reſolve to live unto him who died for us. *Amen.*

Then the Miniſter, breaking the bread, may ſay;

Thus was the body of Chriſt broken and wounded, when he was ſcourged; when a crown of thorns was placed on him; when he was nailed to the croſs, and when his ſide was pierced with a ſpear.

Thus we ſhew forth the death of Chriſt. We declare our belief in that important fact, and contribute our part to perpetuate the remembrance of it till he come. Let our own minds be impreſſed with the affecting conſideration that his body was broken for us, and let us direct our thoughts to the laſt ſcene of his ſufferings, with a mixture of godly ſorrow, holy joy, and lively gratitude.

Then the Miniſter eating of the bread, gives it to the Deacons, to be diſtributed by them to the communicants, ſaying, Eat ye all of this in remembrance of Chriſt, whoſe body was broken for you.

Our Lord alſo, when he took the cup, gave thanks unto God, let us imitate his example.

BLESSED be Thou, O Jehovah, our God, the Sovereign of the world, who haſt created the fruit of the vine, which mak-

eth glad the heart of man. We thank Thee for all the bounties of thy providence, and for thoſe bleſſings which are more valuable than thoſe of the corn floor or the wine-preſs. Thou haſt not only been kind to us as creatures, but merciful to us as ſinful creatures, by thy beloved Son, whom Thou haſt ſent to ſeek and to ſave that which was loſt. Grant, that whilſt we partake of this memorial of his blood, which was ſhed for the remiſſion of ſins, we may truly repent of our tranſgreſſions. And do Thou, merciful Father, whiſper peace to our ſouls, ſay unto us, be of good cheer, your ſins are forgiven; and grant us the joys of thy ſalvation, through Chriſt our Lord. *Amen.*

Our Lord, when he delivered the cup to his diſciples, ſaid, this is the new covenant in my blood. It repreſents to us the blood of Chriſt by which the new covenant was ratified. Our drinking of it, therefore, may be conſidered as an expreſſion of our willingneſs to enter into a covenant relation to God. In this new covenant He promiſes the pardon of ſin, and eternal life; but then He requires, on our part, that we ſhould live as the diſciples of Chriſt. Let this be the reſolution of each of us, and let us ſeal it in this ſolemn manner.

Then the Miniſter drinking of the cup, delivers it to the Deacons, to be delivered by them to the other communicants,

communicants, ſaying, Drink ye all of this, in remembrance of Chriſt, whoſe blood was ſhed for the remiſſion of your ſins. *After which he may addreſs them with the following or any other exhortation ſuitable to the occaſion.*

EXHORTATION.

WE have now complied with the dying requeſt of our Lord, and thus far we have done well. We have commemorated that great ſalvation from ſin which Chriſt has wrought out, let us then ſee to it that we depart from iniquity in our future lives. We have profeſſed our faith in a crucified Redeemer; let it be that faith which produces the fruits of righteouſneſs. It has been the language of our conduct that the love of Chriſt dwells in our hearts, let us ſhew that it does by keeping his commands; and let others take knowledge of us, that we have been with Jeſus by our likeneſs to him.

We profeſs to be the ſubjects of a kingdom which is not of this world, therefore let not the riches, the pleaſures, or the honours of this world engroſs our affections, or occupy the chief place in our hearts. But let us lay up treaſures in heaven, ſecure thoſe pleaſures which ariſe from an approving conſcience, and ſeek that honour which cometh from God.

Let us remember that we are the diſciples of a ſuffering Redeemer, who was abaſed before he was exalted, and took up his croſs

before

before he was received to glory. And ſince he has told us that the diſciple is not above his maſter, nor the ſervant above his lord, let us not expect an exemption from the ſufferings of this life. If we are called to paſs thro' evil report, ſlander, or perſecution, let us conſole ourſelves with the thought, that thus the Son of God was treated; and let us not grow faint whilſt we look unto him who endured the contradiction of ſinners againſt himſelf. Nor let us murmur, though we are called to ſuffer with him, if we may but reign with him in his heavenly kingdom.

Let us not reſt ſatisfied with remembering Chriſt at this ordinance; but let us frequently, let us daily contemplate his character, as pourtrayed by the faithful hiſtorians of his life. Let us dwell on all his excellencies, till we tranſcribe them into our own hearts. Let us think of his zeal for God, and his benevolence to men; of his reſignation and humility, his patience and heavenly-mindedneſs, till we imbibe more and more of his divine temper.

Let the ſolemn and pleaſing manner in which we have now profeſſed ourſelves the diſciples of Chriſt, and let the hope of ſalvation comfort us amidſt all our ſorrows, arm us with reſolution againſt every temptation, and ſtrengthen us to diſcharge every duty.

We have been commemorating an abſent Redeemer, but he will not always be abſent from

from us. Behold, he cometh in the clouds, and every eye ſhall ſee him. Then ſhall we ſee him in all his majeſty and glory; and then alſo, if we are found in the number of his faithful diſciples, we ſhall behold him in all his kindneſs and benevolence. With looks of complacency, and with words that will delight our ſouls he will ſay, Come ye bleſſed of my Father, inherit the kingdom prepared for you. He will conduct us to manſions of bliſs, and where he is there ſhall we alſo dwell for ever.

After this there is a prayer, then a collection is made for the poor, and the ſervice concludes with a pſalm or hymn and the benediction.

AN OFFICE
FOR
The BURIAL of the DEAD.

The Miniſter meeting the corpſe, ſhall ſay,

IT is appointed unto men once to die. But though man dieth, he ſhall live again. For our Lord hath ſaid; I am the reſurrection and the life. He that believeth in me, tho' he were dead, yet ſhall he live: and whoſoever liveth and believeth in me ſhall not die for ever.

I know that my Redeemer liveth, and that he ſhall ſtand at the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God: Whom I ſhall ſee, even mine eyes ſhall behold on my ſide, and not eſtranged from me.

In the Chapel the following paſſages from the Old Teſtament may be read.

MAN that is born of a woman is of few days and full of trouble, He cometh forth like a flower, and is cut down; he fleeth alſo as a ſhadow and continueth not.

His days are determined, the number of his months is with Thee, Thou haſt appointed his bounds that he cannot paſs.

Our years paſs away; our purpoſes are broken off, even the thoughts of our heart.

Our

Our days alſo are few, and we go whence we ſhall not return, to the land of darkneſs and the ſhadow of death. There the wicked ceaſe from troubling, and the weary are at reſt. There the priſoners reſt together; they hear not the voice of the oppreſſor. The ſmall and the great are there, and the ſlave is free from his maſter.

One dieth in his full ſtrength, being wholly at eaſe and quiet. Another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure. They ſhall lie down alike in the duſt, and the worms ſhall cover them.

There is hope of a tree, if it be cut down, that it will ſprout again, but man dieth and waſteth away; yea, man giveth up the ghoſt, and where is he? He lieth down and riſeth not again till the heavens be no more.

Therefore, whatſoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wiſdom, in the grave whither thou goeſt.

So teach us, O Lord, to number our days, that we may apply our hearts unto wiſdom.

But it is the goſpel of Chriſt which brings life and immortality to life.

Let us then read part of 1 *Cor.* xv.

Chriſt is riſen from the dead and become the firſt fruits of them that ſlept. For ſince by

by man came death, by man came alſo the reſurrection of the dead. For as in Adam all die, even ſo in Chriſt ſhall all be made alive.

With reſpect to the lifeleſs body, It is ſown in corruption, it is raiſed in incorruption. It is ſown in diſhonour, it is raiſed in glory. It is ſown in weakneſs, it is raiſed in power. It is ſown a natural body, it is raiſed a ſpiritual body (there is a natural body, and there is a ſpiritual body.)

And ſo it is written, the firſt man, Adam, was made a living ſoul. The laſt Adam was made a quickening ſpirit. Howbeit, that was not firſt which was ſpiritual, but that which is natural, and afterward that which is ſpiritual. The firſt man is of the earth, earthy; the ſecond man is the Lord from heaven. And as we have borne the image of the earthy, we ſhall alſo bear the image of the heavenly.

Now this I ſay, brethren, that fleſh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

Behold, I ſhew you a myſtery, we ſhall not all ſleep, but we ſhall all be changed in a moment, in the twinkling of an eye, at the laſt trump (for the trumpet ſhall ſound,) and the dead ſhall be raiſed incorruptible, and we ſhall be changed. For this corruptible muſt put on incorruption, and this mortal muſt put on immortality.

So

So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, Death is ſwallowed up in victory. O death! where is thy ſting? O grave! where is thy victory? The ſting of death is ſin, and the ſtrength of ſin is the law. But thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt.

Therefore, my beloved brethren, be ye ſtedfaſt, immoveable, always abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the Lord.

1 *Theſſ.* iv. 13—18.

But I would not have you to be ignorant, brethren, concerning them which are aſleep; that ye ſorrow not, even as others which have no hope. For if we believe that Jeſus died and roſe again, even ſo them alſo which ſleep in Jeſus will God bring with him.

For this we ſay unto you, by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, ſhall not prevent them which are aſleep.

For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the trumpet of God; and the dead in Chriſt ſhall riſe firſt. Then we which are alive and remain, ſhall be caught up together with them in the clouds, to meet the Lord in the air; and ſo ſhall we ever be

with the Lord. Wherefore comfort one another with theſe words.

After this a pſalm or hymn may be ſung ſuitable to the occaſion.

To be ſpoken at the grave.

This is the end of all fleſh, and the living *ſhould* lay it to heart. Duſt thou art, and unto duſt ſhalt thou return, was the ſentence paſſed on our firſt parents on account of their diſobedience; and this ſentence has been executed upon all the ſucceeding generations of men.

Since it hath pleaſed Almighty God to remove from this preſent life the ſoul of our departed *Brother*, we pay this laſt tribute of reſpect to *his* lifeleſs remains, and commit *his* body to the ground, earth to earth and duſt to duſt; in ſure and certain hope of the reſurrection of the dead, and of the reſurrection of all the juſt to eternal life, through our Lord Jeſus Chriſt: Who will change the bodies of their humiliation, and faſhion them according to his own moſt glorious body, by that working whereby he is able to ſubdue all things unto himſelf.

We have here before us, my chriſtian brethren, a ſolemn and affecting inſtance of the mortality of the human race. The ſcene is awful, yet inſtructive. In ſilent, yet powerful, eloquence it reminds us that we are mortal, and calls upon us to be daily preparing for death,

death, and to ſecure an intereſt in him who has the keys of death and the grave, and is Lord of that inviſible ſtate to which this is the paſſage.

We are committing to the grave the lifeleſs remains of a fellow mortal. The countenance, once animated with life, is now pale and emaciated. The eyes are cloſed, the lungs refuſe to breathe, and the heart beats no more: the ſilver chord is looſed, and the golden bowl is broken.

If our proſpect was confined to the ſcene before us, if we had no hope of a reſurrection, all would be dark and gloomy; dark as the grave, gloomy as the manſions of death. But what a glorious change does this hope produce! It is a light ſhining in a dark place. For the hour is coming when all that are in the grave ſhall hear the voice of the Son of God, and come forth; they that have done good to the reſurrection of life, and they that have done evil to the reſurrection of condemnation.

I heard a voice from heaven ſaying unto me, write, from henceforth bleſſed are the dead that die in the Lord, even ſo ſaith the Spirit; for they reſt from their labours, and their works do follow them.

Seeing then, my brethren, that ye look for the hour of death and the day of judgment, conſider what manner of perſons ye ought to be, in all holy converſation and godlineſs.

That when the earth and ſea ſhall give up the dead that are in them, and they ſhall all ſtand, both ſmall and great, before God; that when the books ſhall be opened, and the dead judged from thoſe things that are recorded in them, your names may be found written in the Lamb's book of life.

Let us pray.

FROM this world of ſin, of ſorrow, and of death, we look up unto Thee, O God! unto whom belong the iſſues from death. Of whom may we ſeek for ſuccour, but of Thee, O Lord! who for our ſins art juſtly diſpleaſed. Yet, O Lord God moſt holy, O Lord moſt mighty, O holy and moſt merciful Father, deliver us not into the bitter pains of eternal death. Thou knoweſt Lord the ſecrets of our hearts; ſhut not thy merciful ears to our prayers, but ſpare us, Lord moſt holy, O God moſt mighty; Thou ſupreme and moſt worthy Judge eternal, ſuffer us not, at our laſt hour, to be without hope or to fall from Thee. *Amen.*

O God, with whom do live the ſpirits of them that depart hence in the Lord, and with whom the ſouls of the faithful, after they are delivered from the burthen of the fleſh, are in joy and felicity; ſince it hath pleaſed Thee to remove this our *brother* from the preſent ſtate of probation, we bow with ſubmiſſion to thy will; beſeeching Thee, that when it ſhall pleaſe Thee to accompliſh the ſalvation of thy

ſervants,

ſervants, that we, with all thoſe who have departed in the true faith of thy holy name, may have our perfect conſummation and bliſs, both in body and ſoul, in thine everlaſting glory, through Jeſus Chriſt our Lord. *Amen.*

O merciful Father, the Father of our Lord Jeſus Chriſt, who is the reſurrection and the life, in whom whoſoever believeth ſhall live, though he die; and whoſoever liveth, and believeth in him, ſhall not die eternally: who alſo hath taught us, by his holy Apoſtle Paul, not to be ſorry as men without hope for them that ſleep in him: We humbly beſeech Thee, O Father! to raiſe us from the death of ſin unto the life of righteouſneſs, that when we ſhall depart this life we may reſt in Chriſt; and that, at the general reſurrection in the laſt day, we may be found acceptable in thy ſight, and receive that bleſſing which thy well beloved Son ſhall then pronounce to all that love and fear him; ſaying, come ye bleſſed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beſeech Thee, O merciful Father, through Jeſus Chriſt, our Mediator and Redeemer. *Amen.*

The grace of the Lord Jeſus Chriſt, and the love of God, and the communion of the Holy Spirit be with you all. *Amen.*

MORNING PRAYER

FOR A

FAMILY.

ALMIGHTY God, our conſtant Preſerver, and our kind Benefactor; we come before Thee to preſent, at the family altar, our morning tribute of homage and praiſe, and to implore thy bleſſing.

We thank Thee that Thou haſt defended us from the perils of the paſt night, granted us refreſhing ſleep, and brought us to ſee the light of this day in comfort. We might have ſlept the ſleep of death, or been afflicted with grievous pain, and full of toſſing to and fro, until the dawn of the day. But Thou haſt preſerved our ſouls from death and our eyes from tears, Thou haſt delivered us from the peſtilence that walketh in darkneſs, from devouring flames, and from unreaſonable and wicked men; we therefore call upon our ſouls and all that is within us to praiſe thy name.

Our voice ſhalt thou hear in the morning, O Lord, for thy mercies are new every morning; great is thy faithfulneſs.

We

We would enter on this day, heavenly Father with grateful hearts, and with a deep ſenſe of our conſtant dependance upon Thee. We know not what a day may bring forth, but Thou, O God, knoweſt, and we may go forth to the ſcenes and duties of the day with greater ſerenity and chearfulneſs, when we have committed ourſelves and each other to thy wiſe and merciful diſpoſal, without whoſe permiſſion no evil can befal us, and who haſt promiſed that all things ſhall work together for good unto them that love Thee. Feed us this day with food convenient for us, grant unto us health of body and peace of mind. Beſtow upon us what Thou knoweſt to be beſt, and in thy great wiſdom withhold whatever would be hurtful. Deliver us from the power of all temptation, and enable us to perform the duties of thoſe ſtations in which thy providence has placed us. May we this day do ſomething to promote thy glory, the welfare of our fellow creatures, and the ſalvation of our own immortal ſouls.

May we be in thy fear, heavenly Father, all the day long, and may thine eye be over us for good.

O Thou Omnipreſent Jehovah! may we live as ſeeing Thee who art inviſible. May we keep our hearts with all diligence, and indulge no evil thoughts or ſinful deſires. May we take heed unto our ways that we offend not with our tongues, and may our con-

converſation be ſuch as becometh the goſpel of Chriſt. Whatever comforts Thou art pleaſed to beſtow upon us this day, may we receive them with grateful hearts. If we are called to ſuſtain trials, may we bear them with chriſtian patience. Whatever opportunities Thou ſhalt afford us of doing good, may we diligently improve them. May we this day make ſome progreſs in uſeful knowledge, in ſelf-government, in religious habits, and in preparation for a better world. May we ſpend the day in ſuch a manner that we may look back on our temper and conduct without regret, and with ſatisfaction of mind.

Grant theſe our deſires, heavenly Father, aud all the praiſe ſhall be to thine excellent name, through Jeſus Chriſt our Lord. Amen.

EVENING PRAYER
FOR A
FAMILY.

ALMIGHTY God, our heavenly Father, Thou formeſt the light and makeſt darkneſs. Thou haſt made the day for the active ſcenes and duties of life, and Thou ſpreadeſt the curtains of the evening for our repoſe. It is to thy watchful care that we owe our ſafety

ſafety by night and by day, at home and abroad, in going out and in coming in. We thank Thee for our food and raiment, our health and friends, and for all the bleſſings of this life; but above all do we praiſe Thee for our religious advantages, and for the hope of glory by our Lord Jeſus Chriſt. Give us, we beſeech Thee, that due ſenſe of all thy mercies, that our hearts may be unfeignedly thankful, and that we may ſhew forth thy praiſe, not only with our lips, but in our lives, by giving up ourſelves to thy ſervice, and by walking before Thee in holineſs and righteouſneſs all our days.

Engaged by thy mercies, O Lord, we devote ourſelves to thy ſervice.

Unto Thee, our Almighty Friend, we offer up our evening tribute of thankſgiving for the mercies of the paſt day. And when we conſider to how many accidents and diſorders we are liable, and how many afflictions are daily befalling ſome or other of our fellow-creatures; when we conſider alſo how numerous our wants are, and how many bleſſings are needful to render even a ſingle day comfortable, we have great reaſon at the cloſe of the day to look back with admiring and grateful thoughts, and to acknowledge that thy care over us has been conſtant, and that thy bounty towards us has been great.

Bleſſed

Bleſſed be the Lord, who daily loadeth us with his benefits, even the God of our ſalvation.

We acknowledge, O Lord, that we are unworthy of the bleſſings that we enjoy. For though Thou haſt nouriſhed and brought us up like children, we have ſinned againſt Thee. Forgive, we beſeech Thee, whatever has been amiſs in our temper or conduct during the paſt day, whether towards Thee, our Maker, or our fellow-creatures. May we be truly humble and penitent under a conſciouſneſs of our unworthineſs, and may it render us more thankful unto Thee, our God, who dealeſt not with us after our ſins. But if, in ſome good meaſure, we have exerciſed a conſcience void of offence towards God and man, and performed the duties of the day in a manner becoming our chriſtian profeſſion, we acknowledge our obligations to Thee, our God, for it is by thy grace that we are what we are, and we poſſeſs nothing but what we have received from Thee.

Not unto us, O Lord, not unto us, but unto thy name be all the praiſe.

Pity thoſe, heavenly Father, who are deſtitute of the comforts that we enjoy; beſtow the bounties of thy providence and the bleſſings of thy grace on all the children of men, and may we be concerned for the welfare of all. Bleſs our native country, our king upon

upon the throne, and all orders and degrees of men amongſt us. We implore thy favourable regards in behalf of all our friends and relations.

O Thou who never ſlumbereſt nor ſleepeſt, watch over us, we beſeech Thee, this night. May we both lie down in peace and ſleep, and do Thou cauſe us to dwell in ſafety. And when we awake in the morning (if through thy goodneſs we are ſpared to ſee the light of it) may we find ourſelves ſtill with God, and devote ourſelves afreſh to thy ſervice, thro' Jeſus Chriſt our Lord. *Amen.*

The Sentences in Italics may be uſed as reſponſes or not.

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